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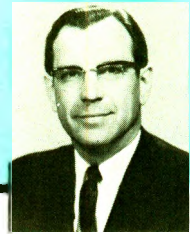
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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 20 '72





CHRISTMAS— loving means giving

"YOU CAN GIVE WITHOUT LOVING, but you can't love without giving."

Mr. William Broadhurst said it at the seminary chapel service last fall when the mortgage on the library was burned. He had earned the right to say it. His love for Christ and Christian education had motivated his gift of \$100,000 for this project. It was really Christmas in October! That really is what this Advent season is all about—loving and giving.

And it all began with that divine love. St. John wrote, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). The Heavenly Father couldn't love without giving. Every Christmas carol joyfully proclaims it. Every Christmas bell peals it forth: "... unto us a son is given" (Isaiah 9:6). What a love! What a Gift! And this love-giving goes on long after the Christmas season is past, for "every good . . . and . . . perfect gift is from above, and cometh down from the Father . . ." (James 1:17). Our daily blessings bear eloquent testimony to the fact that the Lord just can't love without giving.

This truth has both divine and human application. It becomes particularly contemporary at Christmastime. Too much of our gift-giving demonstrates that one can give without loving. Millions of dollars' worth of presents represent nothing more than crass commercialism—it's just good business to be

generous with your customers. A sense of duty motivates others. "They'll send us a gift and so we'd better get them something."

A far different thing is love-inspired giving. Those first Christmas gifts, for example. Painstakingly carried across the many weary miles travelled by the Magi and presented in adoration to the infant King, the gold, frankincense, and myrrh spoke the language of love that all can understand. Today parental love expresses itself in those dolls and drums under the Christmas tree. Not mere duty this. And what better conveys the genuine affection which children feel for their parents than those small presents which have been bought for Mother and Dad with dimes and nickels saved out of their allowances specifically for this purpose?

But Christmas is more than God's love-giving to man and man's love-giving to other men. All this is incomplete without some expression of our love to God. Songwriter Bill Gaither caught this instinctive response to divine love when he wrote:

*I will serve Thee
Because I love Thee;
You have given life to me.*

Love-service is the ultimate Christmas gift we can present to our Heavenly Father. The new life in Christ which He has given us must be given back to Him. Nothing less will do.

*Love so amazing, so divine,
Demands my soul, my life, my all.* □

"no vacancy"?

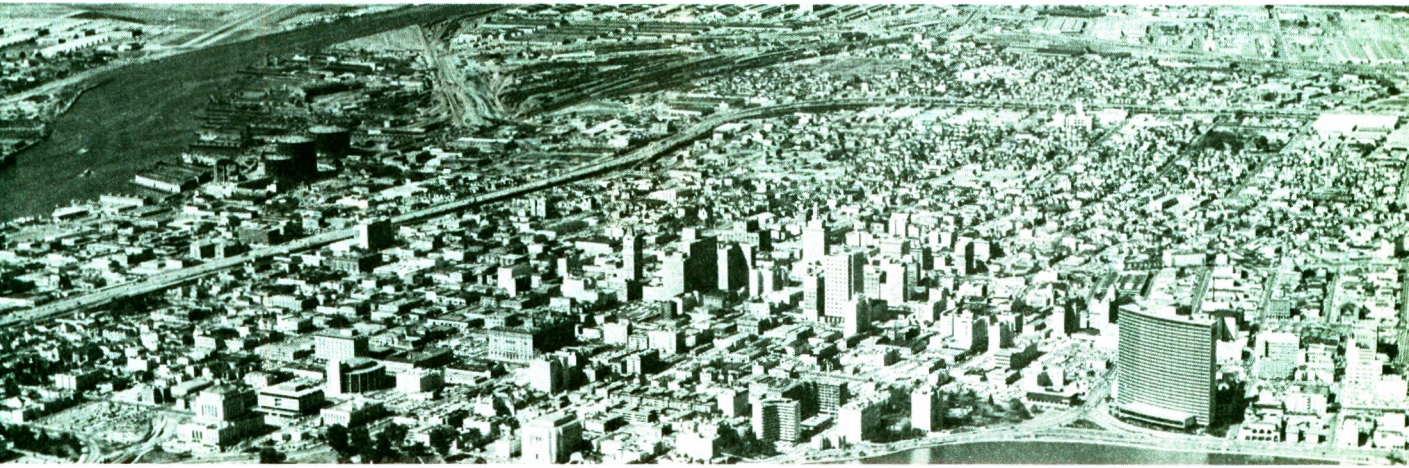


Photo by R. L. Copeland

By Ron Lush, Jr., *Scottsdale, Ariz.*

Sorry, no vacancy!" Things don't seem to have changed much in 2,000 years . . . there is still no room for Jesus.

You remember, don't you? "Joseph went up from the town of Nazareth in Galilee to David's town, Bethlehem, in Judaea, because he was a direct descendant of David, to be registered with his future wife, Mary, now in the later stages of her pregnancy. So it happened that it was while they were there in Bethlehem that she came to the end of her time. She gave birth to her first child, a son. And as there was no place for them inside the inn, she wrapped him up and laid him in a manger" (Luke 2:4-7, Phillips*).

Imagine that! The world's greatest single Figure born where cattle feed—because there was no room. Think about it! A newborn Baby shut out in the cold of night—because there was no room!

Unthinkable! "Something should have been done." After all, He came to bring life's greatest gift to the very ones who had crowded Him out. If they only knew! If they could understand! Surely they would have made room for One so great—for One so small!

Wouldn't they have made a place for the one God himself had sent—sent to bring life and peace and reconciliation to the broken lives of that day?

Certainly they would have welcomed Jesus Christ—wouldn't they?

Thirty years passed and the Child had grown to maturity, still looking for room . . . room in the hearts and lives of the people He loved. But, again, there was no room. That is, no room except upon a cross.

Not a lonely stable now, but a lonelier cross. That cross upon which God gave to this world life's most valuable Christmas gift. Through Jesus, He offered light and life and joy, yet there was still no room.

What a tragic, senseless picture! A Man bringing only good—bringing salvation to a needy people—finds himself crowded to a cross. If they had only known who He was! Surely, they would have made room for Him! Certainly they would have loved and served the One who loved them so much! Wouldn't they?

Two thousand years have passed and this Child and Man have been fully revealed to us. But things haven't changed much, have they? He still looks for room. He patiently yet urgently says, ". . . shake off your complacency and repent. See, I stand knocking at the door. If anyone listens to my voice and opens the door, I will go into his house and dine with him, and he with me" (Revelation 3:19-20, Phillips).

Think of it! This Man, Jesus, seeks room and brings with Him "living water" for the spiritually dry, God's peace for the man at war in himself, His perfect love for the empty soul, heaven's hope for the world's disillusionment, and His own everlasting companionship for the loneliness of this life—and He finds no room.

One wonders if we are not another generation who will turn out God's own Son because of our crowded days, our packed heads, and our tight hearts. Christ seeks full, not limited, access to our hearts. We have turned Him out once more if we simply pay a lip service to a meaningless Christianity that demands no commitment and, consequently, shows no power.

Have you no room for the "abundant life" which is guaranteed through Jesus Christ's residence in your heart? □

*The New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, New York, and Geoffrey Bles, Ltd., London.

HERALD of HOLINESS



W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

Contributing Editors:

V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS
EDWARD LAWLOR CHARLES H. STRICKLAND
General Superintendents, Church of the Nazarene

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By Lois Anne Williams, Hillsboro, Ohio

THE GREATEST JOYS OF CHRISTMAS . . . can be found in simple things. . . . You need not have a costly gift . . . or riches fit for kings. . . . For if you have a loving heart . . . and happiness to share . . . you'll find the joy of Christmastime . . . around you everywhere.

Just watch a child's delighted face . . . the sparkle in his eyes . . . when first you trim the Christmas tree . . . and all the lights he spies. . . . Now pause to see a candle . . . that is burning with a glow. . . . Or glance outside your window . . . at the freshly fallen snow.

Share a cheery greeting . . . with someone you pass today. . . . Feel your spirits brighten . . . as you spread joy on your way. . . . Shout a "Merry Christmas" . . . in a lonely old man's ear. . . . See him smile in answer . . . when he hears your words of cheer.

Pack a food-filled basket . . . to show someone you care. . . . Nothing brings more pleasure . . . than the privilege to share. . . . Tie a pretty package . . . with a nice, big, sparkling bow. . . . Think about the child it's for . . . and how you love her so.

Christmas is a special time . . . meant for the simple joys. . . . There's so much more to happiness . . . than just the gifts and toys. . . . There's love, and peace, and, yes, there's hope . . . for Jesus came to earth. . . . Now we can claim His saving grace . . . and celebrate His birth.

What greater joy could thrill our hearts . . . than praising God's own Son . . . and helping spread throughout the world . . . His love for everyone!



"NOT ANOTHER MODEL FOR CHRISTMAS!"

Eastern Photo Service

By Robert H. Scott, Santa Ana, Calif.

There it was—as big as life in *Life* (the magazine, that is)! Attractive. Inviting. Well appointed.

But it wasn't, really. It was only a *doghouse*, four feet high, built to exact scale like a *human house*, complete with a living-room bed—for the resident dog! A model.

Have you noticed? It's so easy to take big, important things, and allow them to be reduced until they are only "models"! They look good. They look real. But their real function and value are hopelessly absent.

You can't ride in a model car, however perfectly constructed. You can't have real life with just a Barbie doll, however completely proportioned. You can't get by living in a model house—when it's four feet tall, and you are six feet tall!

It's one of the dangers of Christmas. It's so easy to allow it to be only a "model" of what it is

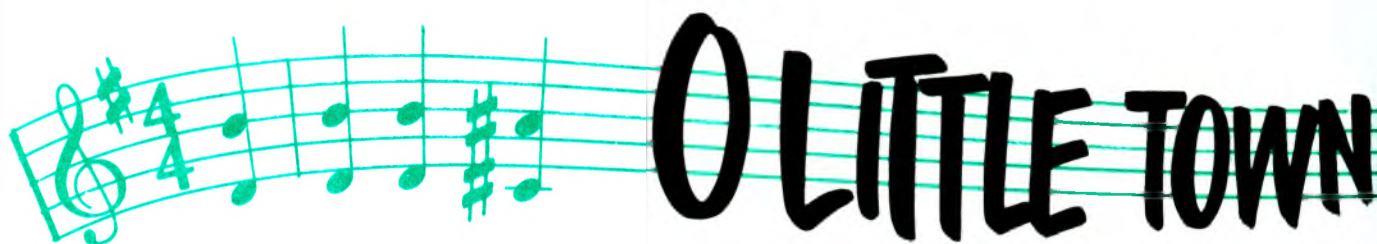
supposed to be. Pretty. Beautiful. Lovely. Fun. But nothing more than a model of the real thing. Greatly reduced in size!

Christmas is truth about *big* issues! Christmas comes to grips with *real* problems! Christmas is talking about an alive Jesus—grown-up—breaking through tombs and terrors and tumults of even our lives. Tender, yes, but more. So much more. And Christmas has function for every day, all year. Not just one day!

Christmas. Not just a small-scale model. But power for real troubles. Medicine for real heartaches. Antidote for real fears. An answer to home breakup. To habits that are driving you up the wall!

Christmas is big time! Not just big times.

He wants this to be known this year. Let Him. Help Him. What a difference! □



A Christmas music memoette

—Phillips Brooks and Lewis H. Redner

PHILLIPS BROOKS was a Bostonian, born 137 years ago. While still a young man, he became rector of the Episcopal Holy Trinity Church in Philadelphia, Pa.

In response to the demand for his brilliant, Spirit-filled preaching, Brooks visited many pulpits throughout America. His fame was also increased by his writings.

Brooks spent a year abroad in 1865. On Christmas Eve, he rode horseback from Jerusalem to Bethlehem in the Holy Land. He stopped his horse in the very fields where the shepherds "watched their flocks by night," that night so long before. He looked in reverent silence!

The dark streets of the little town of Bethlehem gripped him. Above were silver stars shining in a dark blue sky. The same stars that shone the night Jesus was born!

Deeply moved, Phillips Brooks found it difficult to leave. Almost reluctantly he rode into Bethlehem to attend a midnight Christmas service in the Church of the Nativity. This old church stands (it is believed) on the place where Jesus was born—in the cave that served as a stable.

Brooks wrote a beautiful letter back to his Sunday school scholars at home. He told them of the impressive midnight meeting thus: "I remember especially Christmas Eve, when I was standing in the Old Church at Bethlehem. Then the whole church seemed to be ringing with hymns of praise to God. It was as if I heard voices telling each other of the 'Wonderful Night' of our Saviour's birth."

This traveler was intrigued by the way the children of Bethlehem prepared for Christmas. They searched for little clumps of soft moss. They called this moss "Jesus' bed." They laid it on the hearth to make a warm, soft bed for the Christ child. Instead of hanging up stockings or decorating trees, they took this way to celebrate Christmas.

Today's approach to Bethlehem need not be on horseback or even camelback. As an airliner circles Jerusalem, travelers can see shepherds tending their long-haired flocks on the Judean hillsides, much as they did 19 centuries ago. There is picturesque Bethlehem with its white stone houses. A modern pilgrim finds a strange mixture of the old and new—turbaned natives and imported motorcars.

The Prophet Micah foretold in Micah 5:2 that Jesus would be born in Bethlehem. Mary lived at Nazareth. It was 100 miles away, quite a long distance then. But imperial Rome issued a decree compelling Mary and Joseph to go to Bethlehem. It was at the very time the Holy Child was expected.

View this motley procession flowing toward the village. Limping old men on a hard journey. Young men with flapping robes. Little children shouting to one another. Watchful mothers on dusty mules.

Back in the line a man plods along—Joseph leading a donkey to which a pale woman, Mary, clings. And they need a place to rest. The innkeeper probably offers a cave—all he had left—when he observed Mary's condition. We do not even know the price they paid for this place where the stock were bedded.

Darkness fell over the "little town of Bethlehem." It was the "silver silence of eloquence." Yes, Bethlehem still lay in its "dreamless sleep." Little did residents of that Judean village know, as twilight had faded, that this was to be the one night of all eternity! The "everlasting Light" shone in Bethlehem!

It could not be otherwise than that "the hopes and fears of all the years are met in thee tonight." Jesus was born! The mystery of Christmas came. A miracle of the Virgin Birth was enacted. The Saviour of the world made His unique entry as God's Son into the world.

OF BETHLEHEM

By Ovella Satre Shafer,
Kingman, Kans.

The miraculous birth foreshadowed the continuing miracle of His life. Every moment from His birth to His ascension was the direct handiwork of God the Father's revelation.

That little village which lay so still that night is a gateway of hope for a lost world. Until the birth of Jesus it was really an obscure town. Historically, economically, or geographically Bethlehem had little significant value until God's beloved Son made His appearance there. After His birth, Bethlehem eclipsed Rome. Even Jerusalem!

The beautiful panorama of the Holy Land remained in the memory of Phillips Brooks long after he returned to his Philadelphia church. It was three years later—in 1868—while he was searching for a Christmas song for his Sunday school children to sing that he became discouraged. When he couldn't find a suitable number, he decided to pen one. The result was the immortal work that pictured the beauties of his night in Bethlehem. We are happy he did just that, aren't we? "O Little Town of Bethlehem" is still so important among our Christmas carols.

When he completed the song-poem, Brooks took it to his organist and Sunday school superintendent, Lewis H. Redner. He asked him to compose a suitable tune for his "simple little carol."

Redner went to bed on Christmas Eve without the tune yet. He just couldn't get the proper melody, it seemed, for the children to sing the next day—Christmas Sunday. It was in the middle of the night that an "angel strain" awakened him. He rose and jotted down the melody. He filled in the harmony early the next morning.

Mr. Redner always called the music his "gift from heaven." Twenty-five years after its first rendition, the carol was published in an Episcopal hymnal. It has gained worldwide publicity. It has been translated into many languages. It is still a favorite in 1972.

Although Phillips Brooks remained unmarried

during the 58 years of his life, he was a lover of children. A five-year-old neighbor girl exclaimed to her mother when he died, "O Mamma, how happy the angels will be!"

Bethlehem, "The House of Bread," called "The City of David" in Luke 2:4, will someday have David's most famous Son visit it again. But He will not be a Babe. He will be the King of Kings. Today in the world, Jesus is earth's rejected King to the majority. When He returns as earth's rightful Ruler, astounded millions will bow before Him. Then He will not be wearing "swaddling clothes" nor a crown of thorns. The Lord of Lords will be wearing a diadem given Him by His Father.

True, many pilgrims have stood on Palestinian soil. They have observed the sacred scenes. Dr. Phillips Brooks is one of a few who kept the scene living in the music world. We trust this season you will sing "O Little Town of Bethlehem" (printed below) with more appreciation and meaning than ever before.

*O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by,
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.*

*For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth;
And praises sing to God, the King,
And peace to men on earth.*

*How silently, how silently
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.*

*O holy Child of Bethlehem,
Descend on us, we pray,
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell.
Oh, come to us, abide with us,
Our Lord, Emmanuel.*

*"For God so loved the world,
that he gave his only begotten
Son, that whosoever believ-
eth in him should not perish,
but have everlasting life"
(John 3:16).*



CHRISTMAS IS A LOVE

RADIO SERMON OF THE MONTH

By C. William Fisher

One of the most widely read books in recent years has been Erich Segal's *Love Story*. Millions have been moved to tears by the tenderness and the tragedy in that story.

But Segal's story of Oliver's and Jenny's love for each other is only the most recent in a long line of famous love stories, a line that includes Romeo and Juliet, Antony and Cleopatra, Isaac and Rebekah, and thousands of other lesser known couples whose love for each other surmounted all tragedies and survived all triumphs.

The most famous of all love stories, however, is found in the Bible and that is the story of God's love for man. That story doesn't begin with Christmas, of course, but Christmas is a beautiful and important chapter in the unfolding drama of divine love.

"God so loved the world," the record goes, "that he gave his only begotten Son . . ." Christmas is supremely the story of God's self-giving—and real love is always a giving of self. In Jesus, God chose to give himself in the most tender and loving way possible—that incomparable, ineffable, universally recognized gift of love—a *baby*!

Jesus, then, is God's way of saying to humanity, "I love you."

Through history there have been two extreme views of God. Some have thought of God, for instance, as a hard, cruel, vengeful tyrant—a

divine despot. Others have viewed God as an indulgent grandfather who was soft on sin and who merely chuckled over the evil in the world.

Christmas is a corrective to both extremes. For the story of Christmas is the story of a God of love—a God who loved the world: not an ideal or perfect world, but the world as it is, the world of weak and sinful men.

"I like Jesus," said a little boy coming home from Sunday school, "but I don't like God." He had heard a few disconnected stories from the Old Testament that day and concluded that God must be some cruel and angry monster.

But any number of adults feel the same way. They feel that God is some sort of "spy in the sky" and is forever looking down in anger, ready to pounce on them in fearful judgment.

What a distortion and denial of the God who loved the world so much that He gave His own Son—a Son who revealed and expressed His Father's love so perfectly that He could say, "If you have seen Me, you have seen the Father"!

When we see Jesus as a Babe in Bethlehem, we can say, "God is like that." When we see Him going about healing the sick and feeding the hungry and attending weddings and loving little children, we can say, "God is like that." When we see Jesus as the innocent Victim on Calvary's cross, we can say, "God is like that." When we see Jesus, from Bethlehem to Calvary, we see the lengths

God will go in love to show men that He loves them.

Men have had cruel gods, lustful gods, indifferent and capricious and ruthless gods. But Christmas is Christianity's reminder that God is a *loving* God—a God who loves the whole world. And if He loves the whole world, He loves all the people in it—the blacks and the whites and the browns and the yellows; He loves the rich and the poor, the educated and the illiterate. If He loves the whole world, that means that He loves *me*—even *me*—and it means that He loves *you*. It means that He rejoices when the Magdalenes are restored, when the prodigals come home, and when all who are alienated by sin accept His forgiving love.

But Christmas is also a corrective to that other extreme and erroneous view of God: that God is an indulgent Being that presides over a universe where anything goes, where anyone can do whatever he pleases and it doesn't matter, for God is too nice and too sweet to ever punish sin.

It is true that "God so loved the world, that he gave his only begotten Son"—yes, that is the Christmas story and the essence of the gospel. But that isn't all of it. The rest of the story goes like this: "... that whosoever believeth in him should not perish, but have everlasting life."

God's love goes out to everyone, but it saves only those who believe in it and who accept it. But if men refuse to believe, if they reject this God of love, they will perish. Their sin of unbelief will be punished, for their rejection of His love carries within it its own retribution.

The Bible is indeed the story of God's love for man. And if it is true, as some believe, that the Old Testament emphasizes the truth that there is no sin that God doesn't hate, then the New Testament proclaims the glorious truth that there is no sinner that God doesn't love. And the Light that began shining in Bethlehem's manger illuminates that glorious truth.

Christmas says to the world that God is not a tyrant, but a Lover—a Lover who, as Scherer said, "came down the stairway of the world with a Baby on His arm."

I can love a God like that. I *do* love a God like that. For His love has won my heart. And along with the carols this Christmas, I will also sing, "I love Him; I love Him, because He first loved me."

In all your singing and shopping and giving and getting this Christmas, please remember—won't you?—that Jesus is God's Gift to you, and it is His way of saying, "I love you." And may His love, especially at this Christmastime, win you over! □

PERSPECTIVE

COMMENTS ON DAILY CHRISTIAN LIVING



BY
JOHN A. KNIGHT
Mt. Vernon, Ohio

THE HONESTY KICK

One of the current widespread fads is the preoccupation with openness. Openness and honesty at their deepest level unquestionably are commodities to be desired and practiced.

Too often, however, one is thought to be "honest" if he is willing to relate facts, to speak freely of his misdeeds, failures, hurt inflicted on others. The husband who *relates* to his wife the story of an affair with another woman is thereby being "honest."

Such "honesty" may be little else than a means to alleviate one's guilt with a transformation of one's behavior, or a feeble attempt to provide security by an imagined integrity. Honesty without loyalty is blatant disregard for others, or the expression of spiritual pride.

True honesty has to do basically with fidelity and wholeness. One is not honest because he relates "facts." Honesty involves deep hurt for injury to others, genuine confession, attempts to rectify one's injurious actions, and complete reliance upon God's forgiveness and mercy.

Openness is not being without secrets. It is the giving of oneself to the offended person.

Honesty is difficult, and easily distorted. Dr. Lewis Smedes has identified several expressions of a distorted "honesty."

1. "Regurgitative" honesty is a kind of spiritual exhibitionism in which one supposes that he must convey all that he feels. It wrongly assumes that psychic expression is a standard for spiritual openness. While there is value in confession when it leads to healing, this counterfeit is boring and of little worth.

2. "Demolitional" honesty is seen in those who insist on speaking their minds irrespective of the "ego-strength" of others. It overlooks that one has no right to hurt another, that the truth must be spoken in love.

The immature imagine that truthfulness is "telling it like it is," or "doing like you feel." But truth is not conformity with factual reality alone. It is the embodiment in all our actions of the love revealed in Him who is the "truth." We must not only "tell" the truth. We must "be" the truth!



Christmas gets better

I WONDER what can be in that big box," said my father.

The box was large—in fact it was at least 18 inches square, and it easily dwarfed all the other packages under the Christmas tree. The size of the carton was exaggerated by its wrapping of shiny red paper covered with gilt stars and wreaths; the seams were concealed with green mending tape; a huge "To ———" and "From ———" card left no doubt that this monster of a present was in the right hands.

Deliberately, then, so that he might savor every delicious moment of anticipation, my father removed the wrappings with care and opened the box—only to find another box within! And he opened the second box only to find a third—and so it went on until he had dealt with a dozen boxes, and then he came to the gift—a watch.

I think often of that nest of boxes that enclosed the comparatively small but precious gift. This has become my symbol of Christmas.

Each year as the Yuletide season comes around, I find that my package is larger than the year before. Each Christmas adds something to my accumulated memories, and I find that I must dig deeper to come to the heart and substance of what Christmas means.

I

The unwrapping of the box of memories begins when I sit down to address the Christmas cards. And I like to think of what I am doing as something like the operation of a location chart in the huge shopping mall near us. On that chart it is a maze of walkways and centers and fountains linked or surrounded by shops and stores and service facilities. Flat on the table below the chart is an index of the map, and each store or facility has been given an electric button to press. If, for instance, I want to know the location of the bookstore, I push the button allotted to that store and a light appears on the chart at the spot where books are sold. And, of course, the secret to the whole scheme is the X-marked label, "You are here."

By Glenn H. Asquith, *Associated Press*

all the time

As I address a card I like to feel that I am pushing a button to light up the home and heart of someone out in my world of friends, acquaintances, and family. From the spot where I am I send an impulse of love and concern here and there until my whole life map is illuminated and lovely. As I grow older, I feel that my chart of tried and true friends grows bigger with the years.

It follows, too, that when the postman brings cards to me I feel the glow stimulated by someone from where he is—indeed, as the stack of cards grows higher day by day, each fresh impulse of friendship and love coming my way added to the rest brings to my heart such a great warmth and light that I think I cannot stand the glory of it all—so many are pressing my location button!

How wonderful to know that many who have shared my home, my work, my recreation, my aspirations are again willing to take some moments to assure me that I am remembered!

II

The second box within my carton of Christmas memories is opened as I fare forth to shop for gifts. Although the clerks are not aware of my multiple identity, I am several persons as I walk the aisles of the stores and search for "the very thing."

In memory I am the small boy with 50 cents saved up from allowance money and with which I must buy something for brother and sister and father and mother. I am the teen-ager with a job, and with my own money that I have earned and with which I can select the four presents with greater pride. I am the young man who is looking for something worthy of the wonderful girl he is to marry. I am the man in the toy department weighing the desirability of the playthings to be taken home for his own three children. I am the retired man with a reduced income making the old, familiar rounds hunting for a gift for that same wonderful girl, for the sister who is the only one left of the original four for whom the small boy bought, for the three children who are now men and women on their own.

Commercialism there may be in the stores, and the ads and the blaring music, but in my heart there is no commercialism—I am about to exchange part of myself for something tangible that I may give.

And just as the receiving of cards was an uplift, so is the coming of packages through the mail or found under the tree. Anticipation, as with my father so long ago, is a good thing in my life and I am sure that it is not an emotion to be monopolized by the young. An hour of life is wrapped in mystery as is a day and a year.

In the packages that come my way I can envision the effort and the thought such as I experienced when I walked with joy through the stores with my loved ones on my mind. These are wrapped mysteries that make me think—What have I ever done that someone should break his routine and disorder his schedule for me? These packages are wrapped mysteries and are part of life.

For months after the holiday season is over I will be proudly displaying a tie, a book, a pair of gloves, a shirt, a portrait, and saying to whoever will listen: "Helen gave me this for Christmas; or Mabel brought this to me at Christmas," and so on. And I will be speaking with awe.

III

But to go to another inner box in the big box, I open more memories as we trim the tree.

In the first place, the boxes that hold the ornaments are well-worn and about to collapse. They date back to Christmases that we enjoyed years ago, and we cannot bear to use newer boxes, for each carton nudges us to "remember when."

This string of lights was bought when we were doing our own first tree; these balls were bought when Nancy was one; this star dates back to Jean's second Christmas; and this Santa Claus was made by Glenn in kindergarten. One by one the old and the new go to the branches until we see a colorful panorama of Christmases past.

IV

Nor must I forget to mention the inner box that speaks of church experiences down through the years.

One in particular I recall. I was 14 and my sister, who was younger, was practicing in our church for the Christmas pageant. I was delighted to go and "walk her home" because darkness had fallen.

Snow had fallen during the day and as I walked down the wide street I saw the homes filled with lights and candles. The snow crunched under my feet. The sky overhead was filled with countless stars—a sense of well-being flooded through me.

As I approached the church I could hear the sound of carols, and as I went in I caught a glimpse of the decorations that made the sanctuary a place of indescribable beauty. Now, at my age, I can recall so many Christmases in so many churches, and I can hear again the swelling sound from organ and choir. There is just nothing like a

Christmas season in the church made rich by the good friends who share the high moments.

V

Quite naturally, this box of church memories brings me to the last box in the nest of boxes filled with memories, and this box is the core of all and the reason for all. This small box holds the real gift of Christmas, as the smallest box held my father's watch. With reverence I remove the wrappings of the years and look at my treasure as I have for more than 60 years.

How can I express what I see when Christmas is laid bare before me? Perhaps the one word that must come first is *peace*. War and conflict are in the immediate community; war and conflict are in the nation; war and conflict are in the wide world. In this turmoil, Christmas brings back the promise of peace.

As the Christmases have come and gone, I have come to think of the peace of the season as not like the coming from the roaring traffic of a great city into a great cathedral where the noise I have left is but a soothing murmur, but like an inoculation from disease.

If Christmas is simply a brief retreat into sanctuary, I am a little helped. But if I come to Christmas and am immunized against hate and violence, then the peace of Christmas becomes portable and I can walk through my world without fear that I shall be infected by the madness around me. Each Christmas, then, I would come back for a "booster shot" of peace.

Close upon the heels of peace is the word *love* as true of Christmas. I think of the office of an oculist. I have come there because I cannot see

clearly—my sight is imperfect. The doctor puts in front of my eyes lens after lens, saying, "Is this better? or that? or that?" until he finally comes to the little piece of glass that makes my world clear again.

I think of the love that comes at Christmas as giving me clear vision again. And when I can see the world and the people in it through the eyes of Jesus, I cannot help but be filled with love.

Joy is the remaining word that leaps out as Christmas comes. With peace and love, joy is automatic.

It is something like making a campfire. When I have the fire, I have protection against the animals that lurk in the woods, and I have light—but without doing anything else I am warmed by the existence of the fire. And joy, to me, is something of that sort at Christmas. The peace and love in my heart give me the warmth of joy.

There is just nothing like Christmas. And there is nothing like accumulated Christmases. Each year the box of memories and experiences is a bit bigger than the year before. The wonder and the awe do not become dimmed but brightened as my age increases.

Let no one ever say of me, "He has become too old to get any thrill out of Christmas." I am convinced that Christmas is getting better for me all the time.

So this year, as for so many years, I shall get out the old music box, give it a few turns, and sit back to watch my glorious parade of Christmases keeping step to the tune:

*Joy to the world! the Lord is come:
Let earth receive her King. . . .*

□

Christmas

—THEN AND NOW

*Beneath the silent stars
The shepherds plainly saw
God's glory come to earth,
And heard the proclamation
Of Messiah-Saviour's birth.*

*Nearby in Bethlehem,
Another missed it all:
The angel host, the light
Passed unnoticed in the rush;
Business was good that night.*

*'Tis ever thus—men still
Are occupied like he,
Tending important things,
And never quite hear the news
The heavenly evangel brings.*

*Still there are those today
That look as the shepherds did
Into earth's darkening night,
And hear the glorious message,
And see the Eternal Light.*

Erma Davison
Vankleek Hill, Ontario, Canada



Just Outside the Door

Photo by The Costas

When the snow lies deep in the North, when the cold of 40 and 50 below strikes through to the bone, a roaring fire is most comfortable and welcome. Yet there are always men who are duty-bound to venture forth on the coldest days and nights, fulfilling their tasks as only the men of the northland can. And Victor Clarke, president of the Clarke Advertising Service of Victoria, British Columbia, was one who was in this position while serving as factor of the Hudson Bay Company post at Fort Babine.

Christmas season was nearing and Mr. Clarke, with a young Indian as his companion, left the comforts of Fort Babine and journeyed to Hazelton for supplies. All went well on the journey. They reached Hazelton safely. Mr. Clarke obtained his supplies, exchanged greetings of the season, and then began the homeward trek across snow-covered wastes of the North.

The day before Christmas, while they were mushing along the homeward trail, snow began to fall and then increased in volume. A stinging wind cut the faces of the two men on the trail. The newly fallen snow clogged on their snowshoes and impeded their progress.

The driving wind, increasing in volume with each passing mile, whipped their faces and chilled them to the bone. Louder and louder blew the winter gale; yet Mr. Clarke and his Indian companion were determined to reach the comforts of Fort Babine before night engulfed them.

But darkness descended upon them, and they could keep to the trail only with difficulty. They began to feel faint and stumbled in the heavy snow of the trail.

Then the white man turned to his Indian companion and said, "How much farther is it to Fort Babine?"

The Indian, after pausing for a moment, replied, "Ten miles."

Reluctantly, Mr. Clarke decided to camp beneath a clump of trees. There they passed Christmas Eve and a terrible night. They huddled near their campfire, hungry and cold, while the wind whistled through the trees and about their faces, and the snow fell deeper with the passing hours.

Then the gray dawn began to appear, ushering in another day—December 25—Christmas Day! They had spent a torturous night and were glad to see the dawn break over the winter wilderness.

"Look!" Mr. Clarke pointed with his finger. They stood amazed! What do you think had taken place? They had camped, hungry and cold, during the hours of darkness, within a few hundred yards of the comforts of Fort Babine. They had camped *just outside the door!* And they did not know it!

Are you camping *just outside the door* of hope, peace, and rest that is found in Christ Jesus? In John 10:9, Jesus said, "I am the door."

Why not accept the Christ of Calvary's cross as your personal Saviour? Camp no longer in sin's dark night, with the cold atmosphere of the world chilling you to the bone, *just outside the door of salvation.*

The Christ of God desires to give you rest. Although there was no room for Him in the inn, He desires to give you a place of shelter in His great heart of love and understanding. □

By Arthur H. Townsend,
Victoria, British Columbia, Canada



THE JOURNEY OF LIFE

By Ross W. Hayslip, *Tucson, Ariz.*

Life has often been called a journey. A dictionary definition of *journey* is, "The passage from one place to another; period of travel, sometimes applied figuratively to the passage of life."

Any journey must have a destination. It differs from a tour in that a tour returns to its starting place, and from an excursion which is taken for pleasure.

John Dryden (1631-1701) wrote in a little couplet:

*Like pilgrims to the appointed place we tend.
The world's an inn, and death the journey's end.*

In *Twelfth Night*, Shakespeare comments, "Journeys end in lovers' meeting."

Life's journey, long or short, has a destination. It is meant to end in the eternal meeting with the God whom we love and serve.

One of the dangers of a journey is a failure to travel light. We are prone to try to carry too much luggage with us.

It is amazing how much of the temporal that we can do without and still enjoy life. I read recently where Mr. Howard Hughes is now worth \$2 billion and Mr. J. Paul Getty has around \$1.5 billion. From the news accounts, this baggage of wealth has not noticeably added to the enjoyment of their journeys.

A poverty-stricken, illiterate young woman in Madras, India, won national recognition for giving a striking example of initiative and public service.

While working as a brick carrier for 60 cents a day, the 23-year-old woman came upon two motor-

cyclists lying in a pool of blood on the city's main road.

Although hundreds passed them by, she put down her work basket and searched for a taxi to bring them to a hospital. Four taxi drivers refused to take the injured men, but a fifth agreed.

The luggage carried by this poor woman was the works of mercy that came from a loving heart. These lighten a journey rather than increase its burdens.

Another peril of a journey is to become so enamored with the surrounding scenery that we forget our ultimate destination. We are warned in God's Word not to love the world nor the things that are therein.

Power and prestige are amusement parks along life's highway that beckon us to turn aside and try their pleasures. A lady who said to Fritz Kreisler, "I'd give my life to play a violin as you do!" was amazed when he answered, "Madam, I did!"

Real achievement in life requires sacrifice. Nobody knows this better than the dedicated Christian. There is a price to pay if we are to successfully travel the pathway of life. Long hours, human loneliness, and frustration are all part of this.

We do not make our journey alone. As the risen Christ walked the Emmaus road with those early followers of His, so too He will bring warmth to our own hearts as He journeys with us.

"Lo, I am with you alway," is His promise. "Even to the close of the age" (RSV) is the time that He will accompany us. Whether long or short, this makes our journey worth it all! □

PEN POINTS

COUNTDOWN! By Stephen A. Joyner*

THE HUGE ROOM is hushed and every eye is focused on the clock. Every heart is beating a little faster, realizing that the event is now at hand.

Suddenly, I wish I could retrace my steps and change several events in my life—not big changes, but the little parts of living that help life take on its full meaning.

TEN SECONDS

NINE SECONDS

Like the time I was too quick to judge, and I punished my son without getting the whole story.

SEVEN SECONDS

SIX SECONDS

Or like the day I came in from work and broke my daughter's heart by commenting in a teasing way about a blob of something on a plate in the middle of the dinner table.

That blob was my daughter's first cake for her dad. Never before or since have I eaten a cake so terrible and yet so wonderful.

FIVE

FOUR SECONDS

Just last week my youngest daughter came home from a party, with a broken favor, and I scolded her for her carelessness. The wonderful truth was explained to us a little later by way of a phone call. It seems that my daughter first had an unbroken toy but swapped gladly with a tearful owner of the broken one because, "My daddy can fix anything."

THREE SECONDS

TWO SECONDS

My wife is here next to me. Just as she has always been. So many times I could have avoided an argument by realizing that in our lives, our home, she has three jobs—one job is 11 years, one nine, and one three. ONE SECOND

Now it happens—it's midnight.

HAPPY NEW YEAR!

Through the miracle of time we are granted a new year to live again—a new lease on time to prepare for still another countdown.

Please, God, be with us in the days to come, so that the days will count.

*Reprint from the Canton Nazarene.



LIGHTS! MUSIC! GIFTS!

**What do lights remind you of
At Christmas?**

*Glittering showcase? Flashing tree?
Soft white candles? Bright marquee?
Hush your heart and follow me
To a dusky desert, where
Jewelled splendor hangs in air—
The star! A Baby's fingers curled.
A manger crib. Light of the World!*

**What does music mean to you
At Christmas?**

*Motley medleys of sound? or
harmonies unbound?
Still your soul and steal apart;*

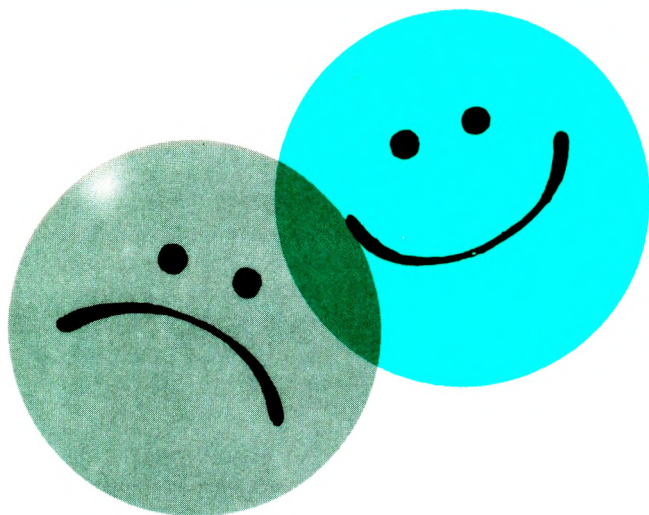
Kneel, and listen with your heart.

*First a gloria from the sky,
Then a mother's lullaby!
God in flesh has come to earth—
Music celebrates His birth.*

**What does giving mean to you
At Christmas?**

*A plaque of gold? a silver cup? a gem?
Come with kneeling Magi. Bring with them,
As gift to Christ, yourself and all your treasure—
He was the heavenly Love-Gift without measure!
Light of God's sunrising! Music of heaven!
Gift of eternal life to mortals given!*

Mary H. Augsbury,
San Jose, Calif.



HOW DOES IT MAKE



FEEL?

Recently my younger sister sent us a personal gift of \$100. We were really happy and surprised. Her thoughtfulness and sacrifice touched our hearts.

However, there were some problems involved with receiving the gift. Being honest citizens, we had to record this on our income tax. Being Christians, it meant we had to write a \$10.00 check for the tithe. Furthermore, it meant taking time out of a busy schedule to go downtown to buy a gift with the money, to carry it to the car, to drive carefully home so as not to break it, and then to spend more time and energy arranging it in the house.

But do you think the problems implied in the gift bothered us? Not in the least! When we told a few friends about the gift, we did not once mention the problems—nor did the problems even enter our minds.

When we wrote the thank-you letter to my little sis, we had nothing to say concerning the problems, but many words to express our gratitude. If we had dwelt upon the problems, she would have felt bad. Besides that, the gift would not have meant much to us.

The advantages so outweighed the disadvantages we were thrilled even while “enduring” the problems.

Recently I was in a church service when the opportunity was given to testify. Out of the eight people who testified, four spent most of their time describing personal problems.


Each of the four went into detail about their individual hardships. True, toward the end, each of them gave some indication that God might possibly bring them out one way or another. However, if they were the only testimonies I had ever heard about the Christian life, I think I would have avoided it rather than accepted it.

I began wondering, How do testimonies like these make God feel? He gave a far greater Gift that was infinitely more sacrificial. Doubtless my sister would have felt it strange if we had spent 80 percent of the thank-you letter describing the problems she caused us. God might feel the same way about the Gift He gave.

Paul devotes very little of his writings to his personal sacrifices. While most of the other New Testament writers record the sacrifice of their Saviour, they have nothing to say of their own hardships. The privilege of discipleship was too great to worry about personal difficulties, even when these personal difficulties involved being stoned or thrown to the lions.


In our testimonies, in our prayers, and in our thoughts, let us make sure that God, the church, the world, and ourselves know that we have something to be thankful for and that we truly are thankful for the gift of God's Son. □

ALL OUR CAROLS CANNOT TELL

*He laid aside His purple robe
For a peasant's garment rude;
He left His throne of shining light
For a roughhewn cross of wood.* 

*Son of the Highest, He was called
Among the heavenly band.
That we may be called the sons of God,
He became the Son of Man.*

*Poor as the poorest in the earth—
Reared in obscurity;
His pattern life calls all mankind
To strength and purity.*

*Among the beasts in a stable dim
He kept His earthly tryst,
And all our carols cannot tell
The loveliness of Christ.* 



—Kathryn Blackburn Peck
Kansas City



By Aarlie J. Hull, Seattle

A Christian Woman's World

EMMANUEL

The first chapter in Matthew talks about the birth of Jesus and says, "'His name shall be called Emmanuel' (which means, God with us)." Emmanuel ("God with us") is the beautiful fact of Christmas for those who are believers. The fact that Jesus brought God to us in a very personal way makes our celebration of Christmas really something!

I am convinced, however, that if the "'Emmanuel' (which means, God with us)" concept ever really sank into the hearts and minds of the masses, Christmas would be the gloomiest season of the year, because people would be thrust into the greatest struggle of their lives. They would either have to accept or reject Jesus Christ as their Saviour, and for most people the struggle preceding that decision is not "merry" or "joyful" but intense and difficult.

And I think that is why Christmas has become so cluttered with Santa Clauses and red-nosed reindeers and elves and sleigh bells and snowmen and choirboys—their tinsel and noisy merriment are loud attempts to hide from and drown out the message of a loving God, who became personal because His Son entered humanity and became a Sin Offering for us.

Unfortunately, even Nativity scenes can offer a substitute for the reality of Christmas. It's easy to commemorate the birth of an obviously important and good Influence in history without even thinking about or acknowledging the significance of His life and death.

So this Yuletide I am commemorating Christmas as the beginning of the abundant and eternal life I personally experience. I am celebrating the fact that Christmas represents the beginning of the reality of God in my life. I am calling the Babe in the manger on our mantel "'Emmanuel' (which means, God with us)."

We've talked about evangelistic coffees and teas this past year in "A Christian Woman's World," and the holiday season is the natural time to have a tea, or brunch, or open house, or whatever you want to have. While your house is decorated in a manner fitting the celebration of the coming of Emmanuel, invite your neighbors and friends over for some holiday goodies and tell them why Christmas is especially meaningful to you and about the fact that "'... his name shall be called Emmanuel' (which means, God with us)."

With 1972 becoming history shortly, I hope you have enjoyed the articles, the people, and the ideas I have written about this past year, as much as I have enjoyed writing them. Because you read "A Christian Woman's World," I have had the privilege of personally meeting and then sharing with you the thoughts of many exciting, contributing people in the Christian world. I have read more books and articles than I ever would have believed, and I have met and heard from many of you personally. For all of these enrichments you have given me because you read "A Christian Woman's World," I thank you.

This holiday season I wish for you the greatest joy and fulfillment life affords in the personal awareness and acceptance of "'Emmanuel' (which means, God with us)."

This recipe will be a hit (guaranteed) at your Christmas dinner.

HOT ROLLS

1 pkg. yeast dissolved in ¼ cup warm water
½ cup sugar
2 eggs beaten
1 cup warm water
½ cup oil
1 tsp. salt
4 cups unsifted flour

Mix dissolved yeast, sugar, eggs, and warm water. Add oil, salt, and flour. Let stand eight hours or overnight.

Divide into three parts; roll out as if you were making pie crust. Cut into eight sections the shape of pieces of pie. Roll wide edge in to the point (like crescent rolls) and place on greased cookie sheet. Let rise six hours. Bake 10-12 minutes at 350 degrees. (NOTE: The time lapses necessary in this recipe make it PERFECT for Sunday dinner after church!)

The Word Become Flesh

GENE NEWBERRY tells of an Indiana sheriff responsible for taking a group of boys from the county jail to a state correctional institution. On the day before they were to leave, he invited parents and friends to visit the boys.

At the end of the day, as he walked down the cellblock, one of the boys said, "Sheriff, no one visited me."

"I will," the sheriff replied.

He went home, changed to civilian clothes, got his guitar, and returned to the jail. He unlocked the door, took the boy with him to the basement of the building, where they talked, sang, and ate popcorn together.

Dr. Newberry remarked: "I have never heard a better analogy of incarnation. At Bethlehem God became a visitor to our planet; He put on civilian clothes and joined us. Through the Holy Spirit we can talk and sing and eat together."

Many items add up to the wonder of Christmas. There is the wonder of the miraculous conception, the wonder of the Virgin Birth. There is the wonder of the angels' serenade to the shepherds "keeping watch over their flock by night." There is the wonder of the Magi visit, and of deliverance from the hand of bloodthirsty Herod.

But no wonder of the season can equal the wonder of the Incarnation—that the eternal Word who was "with God" and who "was God . . . was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 14).

That this planet—just a speck of dust in the vastness of God's universe—should be "the visited planet" ought to be the eternal amazement of men and angels.

The purpose of the visit is not hard to find. God was not content to tell men who He is and about His love and purpose for us. He has shown us. C. Ryder Smith pointed out that the Old Testament tells us that God loves us. The New Testament shows us *how much* He loves us.

In a passage of stately beauty, the writer to the Hebrews said, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son" (Hebrews 1:1-2, NASB°).

But showing His love and who and what He is actually is only part of the mission of the Word become flesh. To have gone no farther would have been to tantalize us with an impossible dream.

The most important single statement the New Testament makes about Jesus is that "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19). Christ is more than the revelation of God. He is the means of our reconciliation with God.

Irenaeus, in the second century of the Christian era, wrote that "the Word of God, Jesus Christ, on account of His great love for mankind, became what we are in order to make us what He is himself."

God "hath made him to be sin [in the Old Testament sense of a sin offering] for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

Reconciliation is always costly, and the reconciliation of man to God is the most costly of all. The shadow of the Cross falls across the manger. Christmas and Calvary are part of one and the same "Christ event."

"That we might be made the righteousness of God in him," "to make us what He is himself"—how can these things be?

Certainly not by our striving, by our own human effort! His saving grace and His sanctifying, transforming power are brought to us in the Word become flesh.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11-12).

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17).

This is what Christmas is all about. When we peel away the wrappings and take off the tinsel, we find the Gift—the redeeming, sanctifying Word made flesh to dwell both among us and in us, "Christ in you, the hope of glory" (Colossians 1:27). □

*New American Standard Bible, copyright 1971, by the Lockman Foundation, La Habra, Calif. Used by permission.

Many items add up to the wonder of Christmas. There is the wonder of the miraculous conception, the wonder of the Virgin Birth. There is the wonder of the angels' serenade to the shepherds. There is the wonder of the Magi visit, and of deliverance from the hand of bloodthirsty Herod. But no wonder of the season can equal the wonder of the Incarnation—the eternal Word become flesh.

What the Spirit Says to the Churches

The last book of the Bible begins with a series of messages from the risen Christ to "the seven churches of Asia." Each of these messages in Revelation 2 and 3 closes with the formula, "Hear what the Spirit is saying to the churches" (literal).

Students of the New Testament have differed about the meaning of these messages. Some have felt that this was a panorama of the Church throughout the Christian centuries, each church representing a successive period in church history.

Others have argued that since the seven churches all existed side by side in the first century, what is reflected in these messages can be applied to different segments of the Christian community in each of the various periods of church history.

There is, of course, no reason why both theories may not represent important truths. The history of the Church has been varied. First one and then another feature has been prominent. Yet at any given time, the Church represents a picture of many colors and all seven messages have meaning for those who seek to serve the Lord.

Important here is the fact that Jesus spoke in the present tense: "Hear what the Spirit is *saying* to the churches." What He said, He is still saying. His word is both timely and timeless.

To the church at Ephesus, the Spirit says, "Repent, and return to your first love" (Revelation 2:4-5).

The timeliness of this command is beyond debate. Love, however fervent and pure, will cool and lose its luster unless it is carefully kept.

The church at Ephesus represents those who do all the right things for the wrong reason. No fault is found with their works, their labor, their orthodoxy. Their problem was that they were running on the momentum of the past, living by tradition rather than love.

To the church at Smyrna, as Edinburgh preacher James S. Stewart phrased it in a notable sermon on this theme, the Spirit is saying "Realize your riches."

Poor in the things of this world, Smyrna Christians were rich in the things of God. But the things of God are precisely the things that last. "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

To the church at Pergamos, the Spirit is saying, "Guard your moral standards."

Who the Nicolaitans were, mentioned twice in these letters (2:6, 15), we do not know for sure. It is possible that this sect tried to work out a compromise between Christianity and paganism.

What is sure is that the Christians at Pergamos were under tremendous pressure to conform to the spirit of the world, to accept the easygoing morality of a permissive age. "Hear what the Spirit is saying" comes to us with new meaning today.

The word to Thyatira is summarized in the phrase in Revelation 2:25, "Hold fast till I come."

Thyatiran Christians were also beset with evil influences. Some of their number had surrendered. Those who had not are urged to hold to their Christian values, assured that these and these alone had eternal reward.

To Sardis, the command is clear. "Beware of nominal religion." "Thou hast a name that thou livest, and art dead" (3:1).

Of the importance of a good reputation, there is no doubt. To have a name to live is to be thought to be a vital Christian. But character may fall short of reputation. When this happens, nominal religion is the result.

Philadelphian churches are urged to evangelize. Before them is an open door. The implication is that while no earthly hand can shut doors God has opened, they will close to those who ignore them.

To make known to all the world the forgiving, reconciling love of God is the unending mission of the Church in every age. Though small in strength, the church with an "open door" is told that its victory is sure.

To Laodicea, the Spirit is saying, "Keep your heart hot."

The perils of lukewarmness need no listing. The lukewarm person is nauseating both to God and man. Jesus actually says that it is better to be stone cold than lukewarm (3:15).

Yet the tendency of anything hot is to cool off. Jesus said, "Because iniquity shall abound, the love of many shall wax [gradually become] cold" (Matthew 24:12).

The remedy is clear. We must return again and again to the fires of God's love. Only so can we "be aglow with the Spirit" (Romans 12:11, RSV) in an age of abounding lawlessness.

Thus the Spirit speaks to those called by Christ's name. Whatever, wherever we may be, He is speaking to our condition. Let us "hear what the Spirit is saying to the churches." □

1972 • NEWS • PEOPLE • HAPPENINGS

AT YOUR NAZARENE PUBLISHING HOUSE



Rev. Mrs. Estelle Crutcher (center) spotted a new printing of her son-in-law's book *The Cycle of Victorious Living* being moved by Jim Cox to an easily accessible position for order filling. Her guide is Betty Fuhrman.



NPH's most popular gal at least every two weeks. Mae Wilcox, chief payroll accountant, organizes the paychecks as she prepares to distribute them on a happy Friday morning.



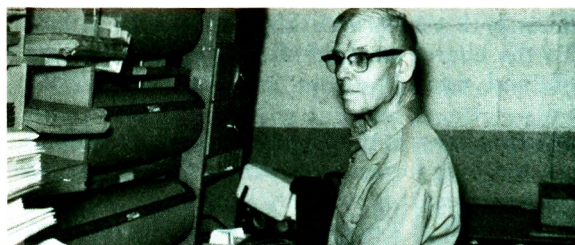
Post-General Assembly visitors included Paul Fukue (left), Seminary student acting as interpreter for Mr. Katsuyoshi Hayashi, a contractor from Osaka, Japan, who served as a lay representative to the General Assembly. Mr. and Mrs. Kyffin Birks, members of Thornleigh Church of the Nazarene in Sydney, Australia, were escorted by Dr. Richard Taylor (right) as they toured the Publishing House enroute home.



Harbingers of the long nights ahead? Alaskan visitors, Mr. and Mrs. Larry Hawn, Wendy, and Buster from Fairbanks Totem Park Church, visited Kansas City and their daughter, Carol, at Mid-America Nazarene College before the snow flies here and there. Mr. Hawn is employed by the Alaskan Airlines. Danny Moore, lithographer, explains the workings of the tri-color overhead camera at the Publishing House.



Rev. and Mrs. Leonard Sibandze and Helen Temple visited the Publishing House after the General Assembly. Rev. Sibandze is district superintendent of the Church of the Nazarene in Swaziland. This was a year of firsts for them: their first visit to the United States, their first General Assembly, and their first visit to Kansas City.



That magic age, 65, and retirement are reflected by Sam Lynn, long-time employee in the shipping department, as he looks forward to retirement but also to an occasional return as allowed by Social Security.

Dr. Paul Orjala (l.), Kansas City host to Torsten Janshon and Werner Stoeppler (r.), showed the Publishing House complex to them. Rev. Janshon is pastor of the Church of the Nazarene in West Berlin, Germany, and Rev. Stoeppler is pastor of the Church in Stuttgart, Germany. Visiting rather extensively in the States after General Assembly, Kansas City was a "must" on their agenda.

Dick Fields, production manager of the Nazarene Publishing House, on his twenty-fifth work-anniversary day cheerfully explained some of the intricacies of the photo offset process to a more-than-average interested group (l. to r.): Arch Edwards, former production manager now involved in management liaison; Niels Eliassen, pastor of the Greve Strand Church of the Nazarene, Denmark; Cor Holleman, pastor of the Haarlem, Holland, Church of the Nazarene; and Rev. Ray Lunn Hance. The manager of the publishing house presented Dick with a watch commemorating the occasion at a luncheon.





Manager M. A. (Bud) Lunn was taken by surprise when a January luncheon meeting with the Department of Publication turned into a commemoration of his twenty-fifth anniversary with the Publishing House. Dr. Coulter, advisor to NPH, presented him with a watch.



Rev. and Mrs. Hugo Danker, pastors for 10 years at Hanau, Germany, also visited Kansas City after the General Assembly. Shown with Jerry Fethers (r.) in the art layout department, they are looking over the new district journal plan inaugurated this year. Rev. Danker was a delegate to the assembly.



Wesley Mieras (r., standing), chairman of the Department of Publication, presented Arch Edwards (standing) with a watch as Arch looked forward to retiring from his position as production manager. Dr. Coulter, Dr. Young, and Dr. Stowe are visible to the left and right of Dr. Mieras.



James Speck's expression seems to say "25 years go by so fast." Jim is demonstrating his skills on his work anniversary by operating the huge cutting knife capable of cutting up to six feet of paper, four inches in depth at one slice. He sometimes offers to cut the fingernails of young visitors but there have been no takers as yet. Please note, OSHA inspectors!



The mantle is passed. Ralph Mullies (l.), retiring from the maintenance staff, congratulates his son, David, newly appointed supervisor of the lithograph division.



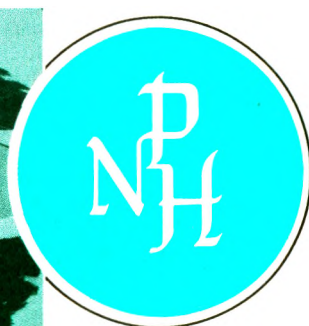
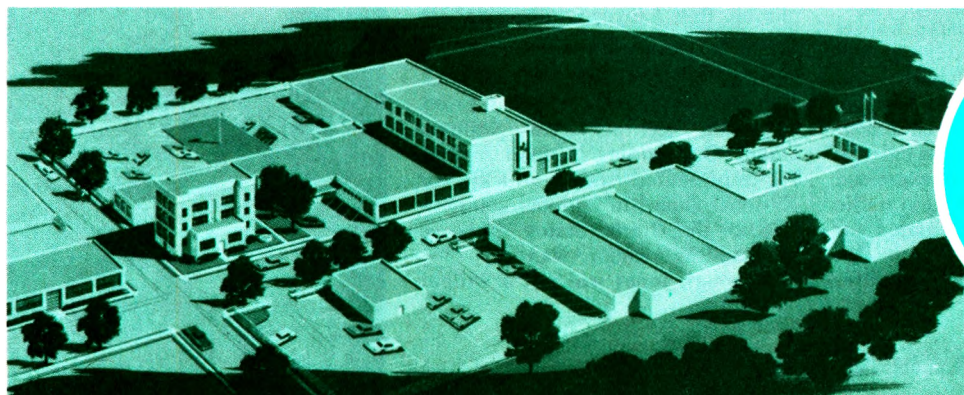
Work finale for Joseph Sartin. Joe, who has been employed in the letterpress department for 21 years, was pictured at his job just prior to his retirement on February 1, 1972.



After two years in Denmark, the wonders of ordering direct from a catalog at the Publishing House are explored by Lori and Stephen Hance assisted by their parents, Rev. and Mrs. Ray Lunn Hance, and Mrs. Colleen Cornwell (l.), House employee.



1972 was a bumper year for twenty-fifth anniversaries. Dr. M. Lunn, retired manager who hired her, presents Edith Newton with a watch on October 5. It was also Dr. Lunn's eighty-sixth birthday and his annual return visit to the Publishing House.



OF PEOPLE AND PLACES

REV. STUART McWHIRTER will be the evangelist for the Capetown Coloured Camp Meeting to be held December 28 to January 1. He will hold evangelistic rallies in South Africa following the camp at Capetown. □

A LAYMEN'S RETREAT ON THE EASTERN MICHIGAN DISTRICT was held at Potawatomi Inn, Pokagon State Park, Angola, Ind. Nearly 450 laymen registered.

Seldon and Nona Kelley were special speakers. District Superintendent E. W. Martin conducted a Communion service on the closing Sunday morning. A number of people found spiritual victory at a makeshift altar.

The laymen raised \$130 to provide expenses for a pastor from the district to attend the Ministers' Retreat and to provide a personal gift to the wife of the selected minister. □

JANICE ALLEN from the Richmond (Va.) First Church was the first Pathfinder to receive the Esther Carson Winans Award for achievements in the Caravan program. Mrs. Janet Drinkard is the church Caravan director. Janice received the award from her pastor, Rev. William Ballaw. □

REV. C. WESLEY BROUGH, from Morro Bay, Calif., reports that he has held a number of evangelistic meetings this year. He had retired over a year ago due to his wife's illness, but decided to continue his ministry through the field of evangelism.

Brough has conducted revivals in churches from New Mexico to Indiana and has seen many people respond to altar invitations since entering the evangelistic field. □

THE WARREN, IND., CHURCH entered a float in the festival parade earlier this year. A backdrop carried the message—"Happiness Is Jesus." People on the float were dressed in native costumes depicting various countries of the world.

The church has recently completed a building program. It has witnessed numerical growth this year. Clyde Gunn is pastor. □

HARRY GILBERT, president of the Nazarene Amateur Radio Fellowship (NARF), was guest speaker during a chapel assembly of the Nazarene Theological Seminary, Kansas City, in October. He discussed the purpose and activities of NARF and the importance of amateur radio in the missionary work of the church.

At the conclusion of the talk, 22 seminarians plus two wives expressed interest in obtaining amateur radio licenses. Plans were formulated for starting a training class.

A Novice receiver and transmitter



NARF President Harry Gilbert (right) presents amateur radio equipment to Dr. James McGraw of NTS.

were donated by NARF to the seminary so that the future missionaries, pastors, and evangelists might be directly exposed to amateur radio and gain "on-the-air" operating experience.

Amateur radio stations are also in operation at Northwest Nazarene College, Nampa, Idaho; Bethany Nazarene College, Bethany, Okla.; Olivet Nazarene College, Kankakee, Ill.; and Trevecca Nazarene College, Nashville. □

THE ELKHART (IND.) FIRST CHURCH honored Rev. and Mrs. Lester L. Zimmerman with a special service marking 38 years of service given by the couple in the active ministry. The Zimmermans have pastored seven churches in Ohio and Indiana.

Rev. L. Zimmerman has held various key district offices and is presently serving as a trustee at Olivet Nazarene College, Kankakee, Ill. The Zimmermans were given a love offering and a promise of \$100 a month to be set aside in special savings which they will receive at the close of their ministry at the Elkhart church. □

MR. NICK REGILLO was honored by the Mannington, W. Va., church on the occasion marking his twentieth year as Sunday school superintendent. He also celebrated his twenty-fifth year of unbroken attendance. The church presented a watch as a gift to Mr. Regillo. □

MRS. EDITH MILLAGE was honored at the Champaign (Ill.) First Church in recognition for 32 years of faithful service as church pianist. Pastor Paul M. Berger presented a plaque to honor her on her retirement. □

THE DECATUR (IND.) FIRST CHURCH Boy Scout Troop 70 recognized the first Eagle Scout of its nine-year history. In an honor ceremony, the Eagle Scout badge was pinned on John Cunningham by his mother. John is an active member of the church. Rev. Cloyce C. Cunningham is pastor. □

STAFF SERGEANT DANIEL G. JONES was recently selected to receive the Kentucky Air National Guard Outstanding Airman Award. He represented the Kentucky Air National Guard in national competition for the United States Air Force Outstanding Airman Award.

Although Jones was not a winner

in the national competition, he was found to be an exceptionally well qualified Air National Guardsman. His nomination places him among the best of the highly qualified, dedicated airmen who make up the units of the Air National Guard, according to his administrative officer, Taylor L. Davidson, Jr.

Staff Sergeant Jones is a graduate of Trevecca Nazarene College, Nashville, class of 1970. He attends the Fort Wright (Ky.) Central Church. □

THE TERRE HAUTE (IND.)

FIRST CHURCH held a fall rally and had 445 in Sunday school. Tom Clinkenbeard, 14, was personally responsible for having 44 people in service.



Tom Clinkenbeard

Tom is a Christian athlete and a church member. Ralph Brown is pastor. □

MRS. RHODA PAYNE, charter member of Westlake (Ohio) Parkside Church, was presented a silver tray in honor of her many years of faithful service. The occasion also marked her seventy-fourth birthday.

The tray was presented to Mrs. Payne by Pastor P. W. Kizzee and Sunday School Superintendent Donald F. Ansel.

Parkside Church is building a new addition at a cost of approximately \$180,000. The new facility will join the present four-year-old church structure. □

THE JUNEAU, ALASKA, CHURCH recently hosted Rev. Mrs. Mabel Cox of Roseburg, Ore. She returned to Juneau after 60 years. She had served the Peniel Mission in the capital of Alaska from 1898 to 1911.

Mrs. Cox, 95 years of age, was vacationing in Alaska with her stepdaughter, Mrs. Agnes Defoe, when she made her weekend stop in Juneau. Pastor Wayne Sawyer gave the two ladies a guided tour of the much changed city. He commented, "What a thrill to be a part of the Christian heritage that has given the Gospel of Christ to this northland state from its beginning settlements." □

Pictured with Mrs. Cox (right) is Mrs. Defoe and Pastor Sawyer's two daughters Julie and Joy.



JESUS UNLIMITED SINGERS of Kalamazoo (Mich.) First Church sang at the county fair on six evenings. They used music from "Young World" and "Don't Be a Loser." Many witnesses were given by the young people. Three decisions for Christ were recorded. Hundreds of people stopped by to hear them sing. □

REV. WILBUR W. BRANNON, pastor of Orlando (Fla.) Central Church has been elected president of the Greater Orlando Ministerial Alliance. □

THE KENTUCKY DISTRICT sponsored a project to build the Louisville (Ky.) St. Matthews Church. With the help of a building contractor, Mr. Merrell Davis, the congregation was able to build the facility with a sanctuary and educational space to care for approximately 200 people.

Pastor J. C. Wallace led the people in the purchase of property (approximately three acres) and in the building program. The dedicatory address was delivered by Superintendent Dean Baldwin. □

EAST BREWTON, ALA., CHURCH has awarded over 200 Christian Service Training credits in the past two years. The church now has 13 who have received certificates as registered teachers and four who hold certificates as qualified teachers. K. E. Michael is pastor. □

THE ELEVENTH LAYMEN'S RETREAT on the Canada Central District was a time of special inspiration. Laymen raised \$1,500 to be used by the district superintendent to sponsor revivals in home mission churches. Mr. Gordon Olsen was the guest speaker for the retreat. □

BRIAN DICKEY, high school senior, and member of the Fallon, Nev., church, was selected to play in the McDonald's All American Band. The 100-piece band is composed of two members selected from each state. The McDonald's hamburger chain pays all expenses for the participants in the Macy Day Parade in New York City on Thanksgiving, and the Tournament of Roses Parade in Pasadena, Calif., on New Year's Day.

Brian is the son of Pastor and Mrs. I. W. Dickey. He is first trombone player in the Churchill County High School Band. □

CHARLES W. KRAFT, active in residential custom building since 1954, has been elected the twenty-fourth president of the Home Builders Association of Greater Kansas City for the year of 1973. He succeeds Donald D. Alpert.

Kraft, who is president of Kraft Building Company, has built over

300 single-family homes and is well known as a custom builder. He is also a second generation builder. His father, Frank E. Kraft, now deceased, was a well-known custom builder who built in the greater Kansas City area over a span of 25 years. Some of the residential subdivisions that Charles Kraft has built are: Leawood, Verona Hills, Foxcroft, Leawood South, Corinth Hills, Wycliff, Red Bridge, Stratford Estates, and Apple Valley.

Mr. Kraft is a member of the Overland Park (Kans.) Church of the Nazarene. □

Charles W. Kraft



THE MISSISSIPPI DISTRICT LAYMEN'S RETREAT was attended by 49 people representing 12 churches. Special features included a choir; messages by Laymen Ralph Marlow, Albertsville, Ala.; special music features; and a Communion service at which District Superintendent W. M. Lynch presided. □

NEWS OF REVIVALS 1972

SOUTH POINT (OHIO) FIRST CHURCH witnessed tears of confession and repentance changed to expressions of praise and joy during their revival with Evangelist Richard Strickland. Whole families made new vows and renewed broken vows to serve God. Larry Brisker is the new pastor at the church. □

ORLANDO (FLA.) LANCASTER CHURCH had a revival with Evangelist Clyde A. Serrott in which 35 seekers found help at the altar. Pastor L. L. Mathis received 11 new Nazarenes into membership. □

LOUISVILLE (KY.) FIRST CHURCH reports good attendance at all services of a recent campaign with Rev. Sammy Sparks of Orlando, Fla. One young man received a call to preach during the revival and people new to the church were saved for the first time in their lives.

The past year was one of the best ones for Louisville First. Fifty new members were received into the church. The Sunday school averaged 47 more per week than the previous year. Hadley Hall is pastor. □

PITTSBURGH (PA.) LINCOLN PLACE CHURCH held a fall crusade with Rev. Phill Huff. Seekers responded to every invitation. On Saturday afternoon, the evangelist held an outdoor service at the parking lot of a local supermarket. He sang and spoke as 30 adults witnessed to more than 200 listeners.

Pastor Luther L. Pierce reports that the outreach is still growing. Five Bible clubs have been organized with a combined attendance of 55 persons. □

WAGONER, OKLA., CHURCH enjoyed a revival with Evangelist Emma Irick. There were 45 seekers during the Sunday-over-Sunday meeting. The Gospel Singing West-ernaires from Dallas Central Church under the direction of Stanley Bennett presented a Saturday night concert and were present on Sunday morning and afternoon to help launch the revival. □

KURTZ, IND., CHURCH had a revival campaign with Rev. C. Chester Morgan of the Northwest Indiana District and Song Evangelist Dennis Chizum. Decisions were made for Christ.

One man, for whom the church had been praying several years, was saved. Pastor Richard L. Fisher stated that the young people and children were especially helped spiritually during the meeting. □

JACKSONVILLE (FLA.) LEM TURNER ROAD CHURCH recently held an "Indoor Camp Meeting" with Gospel Singer Paul Qualls and Evangelist Stuart McWhirter. Pastor Paul J. Stewart outlined the evangelistic crusades of the past two years with Evangelists Charles Millhuff, General Superintendent Eugene L. Stowe, Evangelist and Mrs. C. B. Cox, Dr. W. T. Purkiser, and the Qualls-McWhirter team. He summarized with reports of many souls saved and sanctified and people experiencing physical healing. □

THE SAULT STE MARIE (MICH.) FIRST CHURCH closed a late October meeting with Rev. Charles and Marion Sharp and their two children. The family worked as a team—singing and preaching. There were seekers in each service. □

THE ATLANTA, TEX., CHURCH held a fall revival with Dr. Joseph Gray as evangelist. Twenty-three seekers found help at the altar. Eight new members were received at the close of the revival. □

YAKIMA (WASH.) BETHEL CHURCH recently concluded a six-day revival with Rev. Dick Martin and family of Ogden, Utah. The Selah, Wash., church also participated in the meeting and there were service guests from other nearby churches. Many found spiritual victory at the altar. Rev. G. Brad Saffell is the pastor of Bethel Church. □

TIFFIN (OHIO) FIRST CHURCH closed a November revival with Rev. Edward J. Hundley. There were 65 seekers at the altar. Sixteen new members were received on the closing Sunday morning by profession of faith. □

THE FEDERAL WAY, WASH., CHURCH closed a week-long youth crusade on November 12. Evange-

list Jimmy Dell (Delbridge) of Phoenix preached and provided the music for the meeting. Altars were lined as were the first rows of pews during the meeting as 184 souls found spiritual help.

The church is just finishing construction of its first building after meeting in a school since its formation five years ago. Sunday school attendance a year ago averaged 99 and during the Big "E" Month of October this year attendance soared to a record high of 186. On Wednesday night of the Jimmy Dell youth revival, attendance reached 220.

Gerald W. Anderson is pastor of the Federal Way church; Mr. Michael Wilson is minister of youth; Miss Nancy S. Williamson is director of Christian education; and Mrs. Austin Shepherd is Sunday school superintendent. □

THE HAMILTON (OHIO) TULEY ROAD CHURCH had Rev. Dennis Wyrick as evangelist for a November revival campaign. Pastor Michael Hutchens said "a virtual camp meeting atmosphere prevailed." Several were saved for whom the church had prayed over a period of years. The local church conducted the music program, which proved to be an effective feature of the crusade. □

EVANGELISTS DICK AND LUCILLE LAW report 70 seekers during a weekend meeting at the Lexington (Ky.) Lafayette Church. They also report consistently good crowds in a two-Sunday meeting at Columbus (Ind.) First Church. There were 80 seekers.

The Laws have also had outstanding meetings at the DeSoto, Mo., church and at Dolton, Ill., where there were 42 seekers. □

WEDDING ANNIVERSARIES

DR. AND MRS. ERNEST E. GROSSE received a congratulatory letter from President Richard Nixon on their fiftieth anniversary. A "This Is Your Life" feature and "renewal of vows" ceremony were included in the celebration festivities hosted by their children.

Dr. Grosse served for over 20 years as superintendent of the Washington and Washington-Philadelphia Districts. He has held numerous denominational offices (General Board member; trustee at Nazarene Theological Seminary, Kansas City; and trustee at Eastern Nazarene College, Quincy, Mass.). He served pastorates in Pennsylvania; Washington, D.C.; and Maryland for nearly 30 years.

In semi-retirement, Dr. E. Grosse continues to evangelize. Mrs. Grosse is active in the Hanover, Pa., church where she serves as organist. □

MR. AND MRS. JOHN A. SIPES, members of the Augusta, Ga., church, celebrated their fiftieth anniversary at a family dinner. The Sipes have been Nazarenes for about 25 years and have been Christians for 37 years. They have six sons and one daughter, and all of them attend Nazarene churches in their communities. □

REV. AND MRS. R. FLOYD HONCHELL of Tampa, Fla., celebrated their sixty-sixth wedding anniversary with a reception given for friends and family at the home of their daughter, Mrs. Ralph L. Denning.

Mr. Honchell was ordained in 1913 in Indiana where he organized a number of churches. The couple pastored also in Kentucky and Ohio before retirement. □

REV. AND MRS. HENRY TROMBURG, retired elder and deaconess of Nampa, Idaho, celebrated their golden anniversary at Nampa (Idaho) College Church with over 100 relatives present at the morning service. An afternoon open house was held in honor of the occasion.

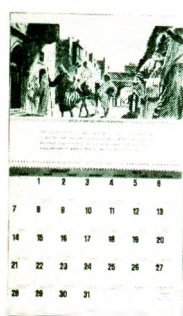
The Tromburgs have six sons and three daughters, 16 granddaughters and 10 grandsons, also two foster sons and two foster daughters. They have been members of the College Church for nearly 23 years.

Rev. H. Tromburg pioneered work in various areas and pastored and evangelized in northwest states, North Dakota, and Utah until 1949 when the family moved to Idaho. He served on the staff at Northwest Nazarene College until retirement in 1963. □

MR. AND MRS. T. K. MOORE, members of DeRidder (La.) First Church, celebrated their fiftieth wedding anniversary at an open house.

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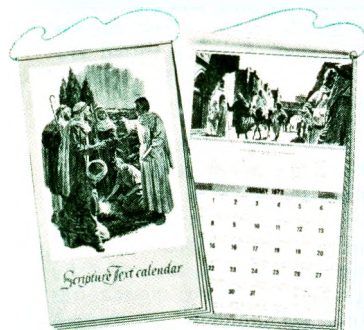
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The couple have one daughter, one son, and two great-grandchildren. In place of a gift, their church received a love offering for missions. □

MR. AND MRS. WILLARD HASELTON, Wilmington, N.Y., were honored with an open house on the occasion of their fiftieth wedding anniversary. The couple have been members and have served actively for nearly 50 years in the Wilmington church. They have seven children and 14 grandchildren. □

REV. AND MRS. JETT E. REYNOLDS of Rockport, Ind., celebrated their fiftieth wedding anniversary at the home of their daughter. Rev. J. Reynolds is a retired elder, Southwest Indiana District. □

REV. AND MRS. G. BURTON CUMMINGS celebrated their golden wedding anniversary with family and friends at their home in Cloverdale, Calif. Rev. G. Cummings, a retired minister, has pastored churches in Colorado, Illinois, Kansas, Indiana, New Mexico, Texas, and northern California. He was ordained in 1923. □

MR. AND MRS. PAUL BAUM, SR., Syracuse, N.Y., celebrated their forty-fifth anniversary this fall. They were taken into membership of Syracuse (N.Y.) First Church by Rev. J. C. Albright. Dr. Roy H. Cantrell was their first pastor. Both have been active in the church during the past 40 years. □

MR. AND MRS. MURRY FISHER recently celebrated their fiftieth wedding anniversary. Mr. Fisher has been a member of the Church of the Nazarene for about 55 years and his wife has been a member of the Shelbyville (Tenn.) Himesville Church since 1918.

The two children of the couple honored them with a tea attended by many friends. □

MR. AND MRS. GEORGE L. CHESEMORE were honored on their fiftieth anniversary at a reception hosted by their children at the Norwalk, Calif., church. Seven of their eight grandchildren were present for the reception.

Both of the Chesemores are graduates of Olivet Nazarene College, Kankakee, Ill. □

MR. AND MRS. BENJAMIN T. NORTHCUTT, Abilene, Tex., celebrated their sixty-ninth wedding anniversary at a reception held in the Shady Oaks Nursing Home where the couple reside. The reception was hosted by their children.

Mr. Northcutt was in attendance at Pilot Point, Tex., when the denomination was organized, and returned for the golden anniversary

celebration in 1958. The couple are members of the Abilene (Tex.) Trinity Church. □

MR. AND MRS. W. RAYMOND WION, Beaverton, Ore., celebrated their golden anniversary at an open house hosted by their daughters. Mr. Wion retired as a manager for J. C. Penney Co., in 1958. He is now working in real estate. The couple have been members of the Portland (Ore.) First Church for 50 years.

The Wions have eight grandchildren and two great-grandchildren. □

REV. AND MRS. MARTIN W. GUNN, Solvang, Calif., celebrated their fifty-fifth wedding anniversary at a reception hosted by neighbors.

Rev. M. W. Gunn was ordained by Dr. H. F. Reynolds in 1919. He pastored until the time of retirement. □

REV. AND MRS. T. W. STOFER were honored on their fifty-seventh wedding anniversary with a dinner and open house hosted by members of churches they had pastored on the Indianapolis District during the past 50 years. □

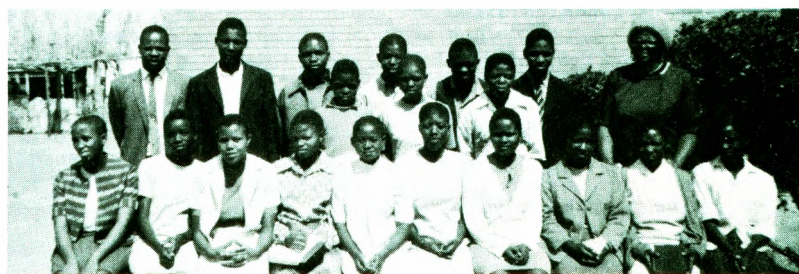
MR. AND MRS. ALBERT MILLER of Montrose, Colo., were honored at a reception on their fiftieth wedding anniversary. The reception held at Lion's Park Club House was hosted by their children. The Millers have been active members of the Montrose church for over 50 years. □



During the 1972 district assemblies, the Dakota District had one of the largest groups of ministers ordained. Standing with District Superintendent J. Wilmer Lambert (left) and General Superintendent V. H. Lewis (right) are the 10 new elders—Vernon D. Carpenter, Harold L. Ellis, John G. Forster, David N. Good, Kenneth L. Heller, Darrel W. Krehbiel, Paul E. Lantz, Lyle B. Pointer, William S. Rigel, and Thomas M. Whitten. The Dakota District assembly report appeared in the October 11 *Herald*.



Mrs. Docia E. Quinn, 77, is pictured with her class at Colorado Springs First Church. She has never taken a break from teaching in 57 years. Mrs. Quinn is the mother of Pastor L. Wayne Quinn of Bakersfield (Calif.) First Church. In 1969 she was chosen Teacher of the Year in her local church.



Seventeen teen-agers along with the pastor and his wife from the church at Odendaalsrus, Orange Free State, Republic of South Africa, participated in a zone Christian Service Training program. The class sparked the youth with enthusiasm. They went to work for the church. Some are teaching Sunday school classes and most of them are witnessing. The first week after the close of the class, the Sunday school attendance jumped from 26 to over 100 as a direct result of the effort of the young people.



PC coeds elected to Rose Tournament Royal Court—(left to right) Princess Jimmie Lou Bates; Princess Melanie Irwin; and Princess Caryn Sells.

THREE NAZARENE GIRLS CHOSEN ROSE PRINCESSES

Two Pasadena College, Pasadena, Calif., coeds and one Pasadena high school girl, who is pre-registered to attend PC next year, have been selected to the Royal Court of the 1973 Tournament of Roses. All three young ladies are active in the Church of the Nazarene and have been using their public appearances as opportunities to witness for Christ.

Seventeen-year-old Melanie Lee Irwin is the only public high school student among the seven girls of this year's court. She is an active member of Pasadena (Calif.) Central Church and plans on a career as an elementary school teacher. Her father, Ross C. Irwin, is an attorney and president of the PC Alumni Association. Her mother is a high school counselor.

Jimmie Lou Bates of Pasadena is a PC sophomore and plans on a career as a nurse. She began attending the Maria Highlands Sunday school in Santa Maria, Calif., as a small girl. She was also recently honored by her fellow students in being elected to the PC Homecoming Royal Court. Her parents, Mr. and Mrs. Garland Bates, are retired and traveling.

Rose Princess Caryn Sells was adopted from a Korean orphanage by a Nazarene family, Mr. and Mrs. Gene Sells of Brea, Calif., when she was four years old. The family attends the Brea (Calif.) church. She is a PC junior, majoring in social work, and hopes to return to Korea to work in an orphanage. Mr. Sells is a corporation executive.

The princesses will be on the queen's float during the Rose Parade in Pasadena on January 1, 1973. □

Chaplain (Colonel) Clifford E. Keys, Jr., U.S. Army, is being pinned by the Chief of Chaplains, Chaplain (Major General) Gerhardt W. Hyatt, upon his promotion to the rank of Colonel. Chaplain Keys is now serving as the Director, Administration and Management, Office of the Chief of Chaplains, Department of the Army.



Dr. Leslie Parrott was given a unanimous four-year extension on his call as president of Eastern Nazarene College, Quincy, Mass., by the board of trustees at their annual meeting last month.



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ALLEN, ARTHUR L. (C) c/o NPH*
ALLEN, JIMMIE (J. A.) (C) Box 559, Chandler, Okla 74834
♦ANDREWS, GEORGE. (C) c/o NPH*
ARMOLD, JACK DAVID. (R) c/o NPH* (full-time)
ARMSTRONG, C. R. (C) 2610 E. Yukon St., Tampa, Fla. 33604
♦BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind 47371
BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich 48446
BAILEY, JAMES A. (C) R. 2, Box 532, Indianapolis, Ind. 46234
BASS, MARTIN V. (C) Box 119, Payne, Ohio 45880
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex 79413
♦BELL, JAMES & JEAN. (C) Box 776, Bethany, Okla 73008
♦BELL, WAYNE. (C) P.O. Box 33, Blevins, Ark 71825
♦BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, Riverview, Fla 33569
♦BERTOLETS, THE MUSICAL ("RED & GRACE). (C) c/o NPH*
BETTCHEER, ROY A. (C) 3212 4th Ave., Chattanooga, Tenn 37407
BEYER, HENRY T. (R) R. 2, Box 198, Pearl River, La. 70452 (full-time)
♦BILLINGS, HARLEY. (C) Box 5303, Prescott Valley, Prescott, Ariz. 86301
BOGGS, W. E. (C) c/o NPH*
♦BOHI, JAMES T. (C) 1912 E. Cedar, Apt. 16, Olathe, Kans 66061
♦BOHI, R. W. (R) 4310 N. Asbury, Apt. N, Bethany, Okla 73008 (full-time)
BOLLING, C. GLENN. (C) c/o NPH*
♦BOND, GARY C. (C) R. 2, Lockport, Ill. 60441
BONE, LAWRENCE H. (C) 1339 Parkside Dr., West Covina, Calif 91792
♦BOWERS, ESTEL JOE & LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark 72205
BOWMAN, RUSSELL. (C) 47 Winthrop Rd., Columbus, Ohio 43214
BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass 01850
♦BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft Wayne, Ind 46801
♦BRAUN, GENE. (C) 4328 N. Rte. 560, Urbana, Ohio 43078
♦BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill 60914
♦BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill 60914
♦BROWN, GARY & LINDA. (C) Box 141, Dayton, Ohio 45401
BROWN, ODELL A. (C) c/o NPH*
♦BROWN, ROGER N. (C) Box 724, Kankakee, Ill 60901
BUONGIORNO, D. J. (C) 4119 Goldenrod Dr., Colorado Springs, Colo 80907
BURTON, CLAUD L. (C) 1033 Prairie Creek Rd., Dallas, Tex 75217
BUTCHER, WM. R. (C) c/o NPH*
♦BYERS, CHARLES F. & MILDRED. (C) 1656 Valley St., N.W., Cedar Rapids, Ia 52405
♦CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichael, Pa 15320
CHAMBERS, LEON. (C) 139 Woodland Ave., Fairfax, Ala 36854
♦CHAPMAN, W. EMERSON. (C) c/o NPH*
♦CHITWOOD, JOE. (C) R. 3, Nashville, Ind 47448
CHIZUM, DENNIS D. (C) Box 273, Mishawaka, Ind 46544
CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840

CLARK, RONALD E. (C) 604 Brantner Ln., Cincinnati, Ohio 45244
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va 25177
COOK, DON E. (C) c/o NPH*
♦COOK, LEON G. & MARIE. (C) c/o NPH*
CORBETT, C. T. (C) 459 N. Forest Ave., Bradley, Ill. 60915
♦COX, C. B. & JEWEL. (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
♦CREWS, HERMAN F. & MRS. (C) c/o NPH*
♦CULBERTSON, BERNARD W. (C) Box 724, Hermiston, Ore. 97838
CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla 73008
DARNELL, H. E. (C) P.O. Box 929, Vivian, La 71082
♦DAVIDSON, CHARLES. (C) 541 Gibson, Fremont, Ohio 44320
♦DeFRANK, JOSEPH. (C) Box 342, Barborton, Ohio 44203
DeLONG, RUSSEL V. (C) 5932 48th Ave., N., St. Petersburg, Fla. 33709
♦DENNIS, DARRELL & BETTY. (C) c/o NPH*
♦DENNIS, LASTON & RUTH. (C) 1733 E. Terrace, Indianapolis, Ind 46203
DEWARE, STANLEY. (R) 4300 Crossen Dr., Orlando, Fla. 32807 (full-time)
♦DICKINSON, PAUL R. (C) 1812 Sylvan Dr., Apt. D, Dallas, Tex 75208
DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101
♦DIXON, GEORGE & CHARLOTTE. (C) Evangelists and singers. c/o NPH*
♦DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211
DUNN, D. R. (C) 4142 Rock Spring Rd., R.D. 6, Ravena, Ohio 44266
DUNNINGTON, DON. (R) 1009 E. Prairie, Olathe, Kans. 66061
♦EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
ELKINS, W. T. (C) 7010 Cortez Ct., Hermitage, Tenn. 37076
ELLWANGER, C. WILLIAM. (R) 2020 W. 81st, Leawood, Kans. 66206 (full-time)
EMMERT, ERVIN. (C) 1110 Amarillo St., Wellington, Tex 79095
EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*
ESTERLINE, JOHN W. (C) 1219 M St., Reedley, Calif. 93654
EUDALEY, MALCOLM F. (C) 3310 E. Linwood, Springfield, Mo 65804
♦FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa 15370
♦FELTER, JASON H. (JAY) & LOIS. (C) c/o NPH*
FERGUSON, JOHN R. (C) 8290 Race, Denver, Colo 80229
♦FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
FINE, LARRY. (R) c/o Mid-America Nazarene College, Olathe, Kans. 66061
♦FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
FINKBEINER, A. J. (C) c/o NPH*
FINNEY, CHARLES. (R) 269 N.W. Lincoln Cir., N., St. Petersburg, Fla. 33702 (full-time)
♦FISHER, WILLIAM. (C) c/o NPH*
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn 37211
FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167
FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728
FOWLER, THOMAS, SR. (C) R. 2, Locust Grove, Ga 30248
FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431
FRODGE, HAROLD C. (C) R. 1, Gelf, Ill 62842
GARDNER, GEORGE. (C) Box 9, Olathe, Kans 66061
♦GATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind 47714
♦GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill 61853
♦GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind 47303
♦GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
GOODMAN, WILLIAM. (C) R. 3, Box 269, Bemidji, Minn. 56601
♦GORMANS, THE SINGING (CHARLES & ANN). (C) 5125 Patterson Dr., Louisville, Ky. 40219 (full-time)
GRAYVAT, HAROLD F. (C) Box 427, Anna, Ill 62906
♦GREEN, AL. (C) c/o NPH*
♦GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175

♦GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
GRINDLEY, R. E. (C) 180 W. Grandville Rd., Box 367, New Albany, Ohio 43054
HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
HARDING, MARIDEL. (C) Box 195, Hastings, Neb 68901
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill 61068
♦HEASLEY, JIMMY & FERN. (C) c/o NPH*
HEGSTROM, H. E. (C) c/o NPH*
HENDERSON, DEE. (C) Box 201, Islamorada, Fla 33036
HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla 74344
HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
HILL, H. W. (C) 555 Highcrest Dr., Nashville, Tenn. 37211
HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex 78404
HOLCOMB, T. E. (C) 13829 Bandera, Houston, Tex. 77015
HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
♦HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind 46590
HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
HOOTS, BOB. (C) c/o NPH*
HOUDSHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla 33523
HUBARTT, LEONARD. (C) 902 St. Felix Dr., Huntington, Ind. 46750
♦HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
HUFFMAN, RAY. (C) 1120 Beehler, Owasso, Mich. 48867
HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
HUNDLEY, JOHN D. (C) 1127 E. Standish Ave., Indianapolis, Ind 46227
HYSONG, RALPH L. (C) R. 51, R.D. 1, Box 187, Belle Vernon, Pa. 15012
INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle-roi, Pa 15022
♦IRWIN, ED. (C) 7000 Davis Mill Cir., Harrison, Tenn. 37341
ISBELL, R. A. (C) Drawer 408, Crowley, La 70526
ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill 60914
♦JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
♦JENKINS, GERALD. (R) 126 Glenwood Ave., Syracuse, N.Y. 13207 (full-time)
JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla 33023
JOHNSTON, LESTER L. (C) 37 Nippersink Blvd., Apt. 1A, Fox Lake, Ill. 60020
JONES, CLAUDE W. (C) R.F.D. 4, Box 42, Bel Air, Md 21014
JONES, FRED. (C) 675 Harding Pl., Nashville, Tenn. 37211
KEALIER, DAVID. (C) 316 Dufur, Nampa, Idaho 83651
KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
♦KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore 97405
♦KILLEN, ALLEN R. (C) c/o NPH*
♦KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa 19606
LAMAR, C. M. (C) R. 1, Maquoketa, Ia 52060
LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St., Indianapolis, Ind 46225
LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind 46112
♦LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla 73008
♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala 35611
♦LECKKRONE, LARRY D. (R) 1308 Highgrove, Grandview, Mo. 64030
♦LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
LESTER, FRED R. (C) Box 396, White Oak, Tex 75693
LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
LIVINGSTON, J. W. (C) c/o NPH*
LONG, WILMER A. (C) R. 2, Box 60, Marion Center, Pa. 15759
♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094

MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
MANLEY, STEPHEN. (C) 1778 S. 350 E. Marion, Ind. 40952
MANNING, C. M. (C) Box N, Maysville, Ky. 41056
MARTIN, PAUL. (C) c/o NPH*
MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)
MAY, VERNON D. & MRS. (C) R. 1, Box 15, Norwood, Mo. 65717
MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
McCAMENT, WESLEY. (R) 426 N. Elm St., Mokenca, Ill. 60954 (full-time)
McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155
McCULLOUGH, FORREST. (C) c/o NPH*
McGUFFEY, J. W. (C) 4715 Penderosa, Tyler, Tex. 75701
McHUTTE, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
McWHIRTER, G. STUART. (C) c/o NPH*
MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008
•MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
•MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
•MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
•MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
MILLHUFF, CHARLES. (C) c/o NPH*
MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
MORGAN, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832
•MULLEN, DeVERNE. (C) c/o NPH*
•MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
•NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
•NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
NEUSCHWANGER, ALBERT. (C) c/o NPH*
•NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
NORTHUP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
O'BRYANT, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full-time)
•OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
•PARR, PAUL G. & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
•PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada
PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
•PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47567
PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
•PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
PITTINGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
PONCE, AUBREY. (C) 1302 Nolan Blvd., Madison, Ala. 35758
POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
•POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
POUSH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355
•POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905

•POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
PRICE, JACK L. (C) Box 143, Paragould, Ark. 72450
•PRICE, JOHN. (C) c/o NPH*
•PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
•QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
•RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842
RAYCROFT, R. N. (C) c/o NPH*
REEDY, J. C. (C) 449 Bresce Ave., Bourbonnais, Ill. 60914
•RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
RIST, LEONARD O. (C) 3454 Richard Avenue, Grove City, Ohio 43123
•ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
RUTHERFORD, STEPHEN. (R) Box 204, LaVergne, Tenn. 37086 (full-time)
SANDERS, RUFUS. (R) 4905 Bond Ave., East St. Louis, Ill. 62207 (full-time)
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
•SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
•SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 48851
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
•SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
•SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tididote, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
SMITH, SYLVESTER A. (R) 614 E. Lincoln, East Tawas, Mich. 48730 (full-time)
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
•SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
•SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
SPARKS, JONATHAN & PAULA. (C) Box 462, Laverge, Tenn. 37086
SPROSS, DAN. (C) 1600 Oriole Dr., Munster, Ind. 46321
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
STARNE, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915

STEPHENS, KEN. (C) c/o NPH*
•STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
SWAENRENG, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
TAYLOR, EMMETT E. (C) c/o NPH*
TEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhart, Ind. 46514
THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
THOMAS, FRED. (C) c/o NPH*
THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
•THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743
THOMPSON, WILLIAM E. (C) 11308 E. Mission Apt. 14, Spokane, Wash. 99206
•TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
UNDERWOOD, G. F. & MRS. (R) 150 Shadyline Circle Ct., Warren, Ohio 44483 (full-time)
VANDEBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
•WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
•WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
•WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
•WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
•WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
•WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
•WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)
•WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr, Bethany, Okla. 73008
WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470
WISE, G. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
WOLPE, JOSEPH P. (C) 4225 Beatty Dr., Riverside, Calif. 92506
•WOOD, AL & BEVERLY. (R) R. 3, Box 39A, Winnsboro, S.C. 29180 (full-time)
WOODWARD, GEORGE P. (C) c/o NPH*
WRIGHT, E. G. (C) 1224 S. Delphine St., Waynesboro, Va. 22980
WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
YARBROUGH, J. F. (C) Box 546, Waldron, Ark. 72958
•YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
YOUNGER, I. F. (C) c/o NPH*
•ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd, Florissant, Mo. 63031

JANUARY SLATE

(As reported to Visual Art Department)

ANDREWS: Indianola, Ia., Jan. 29—Feb. 4
BAILEY, CLARENCE: Defiance, Ohio, Jan. 8-14
BAILEY, CLAYTON: Defiance, Ohio, Jan. 8-14
BATTIN: Barbados, W.I., Jan. 7—Feb. 11
BERTOLET: Lake Worth, Fla., Jan. 5-7; North Miami Beach, Fla., Jan. 9-14; Zephyrhills, Fla., Jan. 16-21; Brandon, Fla., Jan. 30—Feb. 4
BOHI, JAMES: Albuquerque, N.M., Jan. 3-7; Gary, Ind. (Glen Park), Jan. 15-21; Jacksonville, Fla., Jan. 30—Feb. 4
BOND: Battle Creek, Mich. (1st), Jan. 19-21; Marion, Ohio (1st), Jan. 29—Feb. 4

CHAMBERS: Des Moines, Ia. (Eastside), Jan. 1-7; Oklahoma City, Okla. (Western Oaks), Jan. 23-28
CLARK, GENE: Milltown, Ind., Jan. 2-7; New Philadelphia, Ohio (Indian Valley), Jan. 15-21; Lowell, Ind., Jan. 23-28; Tiffin, Ohio (1st), Jan. 30—Feb. 4
COX: Stockton, Calif. (Pen. Mission), Jan. 5-14; Crescent City, Calif., Jan. 15-21; Yuba City, Calif. (Wilson), Jan. 23-28; Tracy, Calif. (1st), Jan. 29—Feb. 4
CREWS: Bowie, Tex., Jan. 2-7; Quanah, Tex., Jan. 29—Feb. 4
DARNELL: Centerburg, Ohio, Jan. 4-14; Lowry City, Mo., Jan. 18-28
DENNIS, DARRELL: Hoopeson, Ill., Jan. 9-14; Evansville, Ind. (Grace), Jan. 16-21; Rossville, Ga., Jan. 23-28

DIXON: Concerts, Calif. Dists., Month of Jan.; Winterhaven, Calif., Jan. 30—Feb. 4
DUNMIRE: Jackson, Ohio, Dec. 31—Jan. 7; Cridersville, Ohio, Jan. 8-14; Glenmont, Ohio (Greer), Jan. 16-21; Nashville, Tenn. (Trinity), Jan. 23-28; Gadsden, Ala. (Indoor Camp), Jan. 29—Feb. 4
DUNNINGTON: Georgetown, Ill., Jan. 10-14; Shelbyville, Ill. (1st), Jan. 15-21; Glenwood, Ia., Jan. 26-28; Marshalltown, Ia. (1st), Jan. 30—Feb. 4
EDWARDS: Blue Ash, Ohio, Jan. 22-28
EMSLEY: Charleston, Ill., Jan. 7; Norman, Okla. (Grace), Jan. 9-14; Harrisonville, Mo., Jan. 17-28; Albuquerque, N.M. (Friends), Jan. 31—Feb. 11
ESTERLINE: Fairfield, Calif., Jan. 28—Feb. 4

FELTER: Ft. Meyers, Fla., Dec. 31—Jan. 7; Orlando, Fla., Jan. 9-14; Eustis, Fla., Jan. 15-21; Pineville, La., Jan. 29—Feb. 4

FILES & ADAMS: Salisbury, Md., Jan. 2-7; Pittsburgh, Pa. (1st. Kid's Cru.), Jan. 9-14; Jerome, Pa. (Kid's Cru.), Jan. 16-21; Hawthorn, Pa. (Youth), Jan. 23-28

FINE: Burlington, Ia. (1st), Jan. 12-14; Iowa City, Ia. (1st), Jan. 26-28

FINGER: New Martinsville, W. Va. (1st), Jan. 7-14

FISHER: Chula Vista, Calif., Jan. 7-14; Oakdale, Calif., Jan. 16-21; Las Vegas, Nev. (1st), Jan. 23-28

GRAVAT: Carmichael, Calif. (Madison), Dec. 31—Jan. 7; Orangevale, Calif., Jan. 7-14

GREEN, JAMES: South Charleston, W. Va. (Grace), Jan. 2-7; Richmond, Ind. (St. Paul), Jan. 9-14; Barborton, Ohio (1st), Jan. 16-21; Lanett, Ala. (Hol. Conv.), Jan. 22-28; Owosso, Mich., Jan. 30—Feb. 4

GRIMSHAW: El Verano, Calif. (Sonoma Valley), Jan. 2-7; Reedley, Calif., Jan. 9-14

HARROLD: Syracuse, Ohio (1st), Jan. 14-21; Marysville, Ohio (1st), Jan. 23-28

HEASLEY: Tuttle, Okla., Jan. 7-14

HEGSTROM: Missouri Valley, Ia., Jan. 15-21; Lamar, Colo. (1st), Jan. 22-28

HOLLEY: Hennessey, Okla., Jan. 2-7; Guymon, Okla., Jan. 8-14; Perryton, Tex., Jan. 15-21; Sheridan, Ore. (Mission), Jan. 25-28; Grants Pass, Ore., Jan. 31—Feb. 11

HOOTS: South Charleston, W. Va. (Grace), Jan. 2-7; Barborton, Ohio (1st), Jan. 16-21

HUFF: Newburn, Ind., Jan. 2-7; West Portsmouth, Ohio, Jan. 9-14; Brunswick, Ohio, Jan. 16-21; Westlake, Ohio (Parksdale), Jan. 23-28; Bowling Green, Ky. (1st), Jan. 30—Feb. 4

HUNDLEY, EDWARD: Fayette, Ohio, Jan. 8-14; Piqua, Ohio (Bradford), Jan. 16-21

HUNDLEY, JOHN: Shirley, Ind., Jan. 15-21

INGLAND: Dayton, Ohio (Huber Hgts.), Jan. 5-14; Vandalia, Ohio, Jan. 19-28

IRWIN: Nashville, Ill., Jan. 7; Anna, Ill. (1st), Jan. 8-14; Nashville, Tenn. (Bell Rd.), Jan. 16-21

JANTZ: Alexandria, La. (1st), Jan. 8-14; Baton Rouge, La. (Trinity), Jan. 15-21; Lake City, Fla. (1st), Jan. 23-28; Orlando, Fla., Jan. 30—Feb. 4

JONES, CLAUDE: Columbia, S.C. (Taylor Evan. Meth.), Jan. 7-14; Jacksonville, Fla. (West Side), Jan. 16-21; Rockledge, Fla. (Coco), Jan. 22-28; Ft. Lauderdale, Fla. (Manor), Jan. 30—Feb. 4

KELLY: Minden, La., Jan. 22-28

LAMAR: Indianapolis, Ind. (Ritter Ave.), Jan. 29—Feb. 4

LAMBERT: Indianapolis, Ind. (Bridgeport), Jan. 8-14; Troy, Ohio (Gospel Tab.), Jan. 15-21; Ginghamburg, Ohio (Chr. Chapel), Jan. 25—Feb. 4

LANIER: Salem, Ind. (Un. Meth.), Jan. 3-14; Fairmount, Ind. (Community), Jan. 17-28; Elwood, Ind., Jan. 31—Feb. 11

LASSELL: Milesburg, Pa. (God's Missionary), Dec. 30—Jan. 7; Wapakoneta, Ohio, Jan. 8-14; Paris, Pa., Jan. 16-21; Hopeful Heights, Ky., Jan. 25-28; North Vernon, Ind., Jan. 30—Feb. 4

LAW: Patricksburg, Ind., Jan. 2-7; Handley, W. Va., Jan. 9-14; Paden City, W. Va., Jan. 15-21; Jacksonville, Fla. (Faith), Jan. 26—Feb. 4

LAXSON: Atlanta, Ga. (1st), Jan. 9-14; Europe, Jan. 16-21; Jerusalem, Jan. 22-25; Orlando, Fla. (Colonial), Jan. 30—Feb. 4

LECKRONE: Corunna, Mich. (City-wide), Dec. 31—Jan. 7; Ft. Wayne, Ind. (Trinity), Jan. 29—Feb. 4

LESTER: Trinidad, W.I., Jan. 14—Feb. 4

LUSH: Grandview, Mo., Jan. 2-7; N.W. Okla. Dist. Tour, Jan. 17-21; Phoenix, Ariz. (Westdale), Jan. 23-28; Lake Havasu City, Ariz., Jan. 30—Feb. 4

MANLEY: Marion, Ind. (Union Chapel), Jan. 2-7; West Chester, Ohio (Pisgah), Jan. 9-14; Fairborn, Ohio (Wrightview), Jan. 16-21; Elkhart, Ind. (Northside), Jan. 23-28; Marion, Ind. (1st), Jan. 30—Feb. 4

MARTIN, PAUL: Oregon City, Ore., Jan. 1-7; Fullerton, Calif., Jan. 8-14; Reno, Nev. (Reno-Sparks Cru.), Jan. 16-21; Cincinnati, Ohio (United), Jan. 22-28; Buena Park, Calif., Jan. 29—Feb. 4

MAYO: Lovington, N.M. (1st), Jan. 5-14; Olton, Tex. (1st), Jan. 15-21

MCCULLOUGH: Knoxville, Ia., Jan. 2-7; Grove City, Ohio, Jan. 9-14; Holy Land Tour, Jan. 17-26; New Albany, Ind. (East Side), Jan. 30—Feb. 4

MCNUTT: Concerts, Virginia, the Carolinas, Georgia, Month of January

MCWHIRTER: Africa, Jan. 1-15; St. Augustine, Fla., Jan. 16-21; Hialeah, Fla., Jan. 23-28; Ft. Pierce, Fla., Jan. 30—Feb. 4

MICKEY: Los Banos, Calif., Jan. 8-14; Chico, Calif., Jan. 16-21; Canon City, Colo., Jan. 29—Feb. 4

MULLEN: Elmsdale, P.E.I., Jan. 9-14; Windsor, N.S., Jan. 16-21; Trenton, N.S., Jan. 23-28

NEFF: Concerts, California, Dec. 31—Jan. 17; Concerts, Arizona, Jan. 18-22; Concerts, Colorado and Kansas, Jan. 24-31

NEUSCHWANGER: Everett, Wash. (1st), Jan. 21-28; Kirkland, Wash. (1st), Jan. 29—Feb. 4

NORTON: Wagoner, Okla., Jan. 7-14

OVERTON: Findlay, Ohio, Jan. 16-21; Sterling Heights, Mich. (Youth), Jan. 24-28

PARR: McGehee, Ark. (1st), Jan. 16-21; Hutchinson, Kans. (1st), Jan. 23-28

PASSMORE: Westport, Ind., Jan. 12-21; Brooktondale, N.Y., Jan. 30—Feb. 4

PHILLIPS: Griggsville, Ill., Jan. 7-14; Ravenna, Ohio (1st), Jan. 16-21; Hutchinson, Kans. (1st), Jan. 23-28; Hart, Mich., Jan. 30—Feb. 4

PIERCE: Gardendale, Ala., Jan. 22-28

POTTER, LYLE: Downey, Calif. (Telegraph), Jan. 14-17; Indio, Calif., Jan. 21-24

PRENTICE: Prattville, Ala. (Capitol City), Jan. 21-28

PRESSLER: Sreater, Ill. (1st), Jan. 3-7; Henderson, Ky. (1st), Jan. 29—Feb. 4

PRICE, JOHN: Goshen, Ark., Jan. 29—Feb. 4

QUALLS: Sarasota, Fla. (1st), Jan. 1-7; Jacksonville, Fla. (Central), Jan. 9-14; Clermont, Ind., Jan. 16-21; Ft. Pierce, Fla. (1st), Jan. 30—Feb. 4

RAKER: West Indies & South America, Jan. and Feb.

RAYCROFT: Britton, Mich., Jan. 7-13; Venice, Fla. (1st), Jan. 23-28

RICHARDS: Centerville, Ind., Jan. 22-28; Martinsville, Ind. (1st), Jan. 31—Feb. 4

RIST: Mansfield, Ohio (1st), Jan. 1-7

SHARP: Nashville, Mich., Jan. 4-7; Niles, Mich. (Bertrand), Jan. 26-28

SMITH, OTTIS: New Galilee, Pa., Jan. 2-7; Norfolk, N.Y. (Wes.), Jan. 9-14; Canton, N.Y. (Morley Wes.), Jan. 16-21; Malone, N.Y. (Wes.), Jan. 23-28; Wolcott, Vt., Jan. 30—Feb. 4

SNOW: Grand Rapids, Mich. (1st), Jan. 21; Joliet, Ill. (Hol. Conv.), Jan. 23-28; Owosso, Mich. (1st), Jan. 30—Feb. 4

SPARKS, ASA: Columbus, Ohio (Bellows), Jan. 17-21; McConnellsville, Ohio (1st), Jan. 23-28

SPARKS, JONATHAN: Leesburg, Fla. (1st), Jan. 2-7; Manchester, Ohio (1st), Jan. 16-21; Dayton, Ohio (Maryland), Jan. 24-28; Louisville, Ky. (Maryville), Jan. 29—Feb. 4

STAFFORD: Lake Charles, La., Dec. 28—Jan. 7; Fairland, Ind. (Triton Central), Jan. 10-14; East Liverpool, Ohio (Glenmoor Wes.), Jan. 17-28; Smithfield, Ill., Jan. 29—Feb. 4

STARNES: Sullivan, Mo., Dec. 31—Jan. 7

STOCKER: Vallejo, Calif. (1st), Jan. 10-21; Gilroy, Calif., Jan. 25—Feb. 4

STRICKLAND: Monroe, Ohio (1st), Jan. 1-7; Elyria, Ohio (1st), Jan. 8-14; Cincinnati, Ohio (Carthage), Jan. 15-21; Springfield, Ohio (Central), Jan. 23-28; Bluffton, Ind. (1st), Jan. 30—Feb. 4

SWEARENGEN: Bettendorf, Ia., Jan. 30—Feb. 4

TAYLOR: Holdenville, Okla. (1st), Jan. 2-7; Little Rock, Ark., Jan. 23-28

THOMAS, FRED: Sarasota, Fla., Jan. 2-7

TOMPKINS: Tulsa, Okla. (Valley View), Jan. 2-7; Beebe, Ark. (Sunnyside), Jan. 9-14; Conway, Ark. (College), Jan. 16-21; Lamesa, Tex., Jan. 23-28

TRIPP: Cridersville, Ohio, Jan. 8-14; Tampa, Fla., Jan. 16-21; Tampa, Fla. (1st), Jan. 23-28; Crowley, La. (1st), Jan. 29—Feb. 4

WALLACE: Charleston, W. Va. (1st), Jan. 9-14; Marianna, Fla. (1st), Jan. 23-28; Riviera Beach, Fla. (1st), Jan. 30—Feb. 4

WARD: Kingsville, Tex., Jan. 7-14; San Benito, Tex., Jan. 21-28; Harlingen, Tex., Jan. 29—Feb. 4

WELLS: Tucson, Ariz. (Catalina Vista), Jan. 7-14; Yuma, Ariz. (Grace), Jan. 21-28

WESTS: Penns Creek, Pa., Dec. 31—Jan. 7; Grove City, Pa., Jan. 28—Feb. 4

WILLIAMS, LAWRENCE: Springfield, Mo. (Scenic Dr.), Jan. 17-21

WOOD: Des Moines, Ia. (Eastside), Jan. 1-7; Charleston Heights, S.C., (1st), Jan. 16-21; Bennettsville, S.C. (1st), Jan. 23-28; Orangeburg, S.C. (Suttlemyre Mem.), Jan. 30—Feb. 4

WOODWARD: Avondale, Ariz., Jan. 7-14; Placencia, Calif. (1st), Jan. 21-28

WYLIE: Bethany, Okla. (Calvary), Jan. 17-21

WYRICK: Baltimore, Md., Jan. 2-7; Media, Pa., Jan. 9-14; Camden, S.C., Jan. 16-21; Gainesville, Fla. (Univ. Ave.), Jan. 23-28; Orangeburg, S.C. (Suttlemyre Mem.), Jan. 30—Feb. 4

ZIMMERLEE: DuQuoin, Ill. (1st), Jan. 21-28

ANNOUNCEMENTS

RECOMMENDATION

Rev. David Kline, pastor of the Paterson, N.J., church on the New York District, will be available after February 1 for local, district, or group evangelism clinics. He conducts a program of training in personal soul winning plus a full preaching, singing ministry. Rev. and Mrs. D. Kline plan to give full time to this work. Address them at 408 Knickerbocker Ave., Paterson, N.J. 07503.—J. H. White, New York district superintendent

EVANGELISTS' OPEN DATES

Bob Mickey, 504 N. 6th St., Lamar, Colo. 81052, has some open dates in 1973. He carries the full program for revival—preaching, singing, and children's work.

A. J. Finkbeiner, 84 B Street, San Jose, Calif. 95008 (phone: 408-377-1664), has open all of January, two weeks in March, and the last two weeks in April.

CORRECTIONS

Terry L. Rohlmeier is still pastor of Fort Smith (Ark.) Faith. Manuel H. Godwin, Jr., was only supply pastor, not pastor as reported in November 8 *Herald*.

The cover of the November 8 *Herald* was credited incorrectly to Richard Corneleus. It should have been credited to Wallace White.

MOVING MINISTERS

D. A. Anglin from Laharpe, Ill., to Laona, Wis.
J. C. Baynum from Chicago Heights to Seattle Aurora.

Lawrence R. Bottemiller from McCall, Idaho, to Pocatello, Idaho.

James T. Christy from Rochester (Minn.) First to Greeley (Colo.) Sunnyview.

Thomas Cook from Nazarene Theological Seminary to San Antonio Highland Hills.

Bernard D. Dawson from West Des Moines to Ottumwa (Ia.) First.

Kenneth L. Fach from Saskatoon, Saskatchewan, Canada, to Coquitlam (British Columbia, Canada) Como Lake.

D. F. Hail from Weirton, W. Va., to Oklahoma City Britton.

Ray Lunn Hance to Chicago Heights.

George M. Lake from Clovis (N.M.) First to Macomb, Miss.

Marvin L. McKinney from Fairmount, Ill., to Garnett, Kans.

Gary Stephens from Lehigh Acres, Fla., to Ocoee, Fla.

William S. Stone from McCrory (Ark.) First to Lexington (Ky.) Kenwick.

M. O. Ward from Peoria (Ill.) Forrest Hill to Rockford (Ill.) Samuelson Road.

Fred G. Wenger from Harrisburg (Pa.) First to Cuyahoga Falls, Ohio.

MOVING MISSIONARY

Rev. and Mrs. Alexander Wachtel, 19 Jabotinsky Street, Jerusalem, Israel; phone: 68481.

NEW CHURCHES ORGANIZED

DAKOTA—Spearfish, S.D. J. Wilmer Lambert, district superintendent.

IOWA—Ankeny, Ia. Forrest Whitlatch, district superintendent.

NEW ENGLAND—Dorchester (Mass.) Immanual. Kenneth Pearsall, district superintendent.

SAN ANTONIO—New Braunfels (Tex.) First. C. Marselle Knight, district superintendent.

SOUTH CAROLINA—Greenville (S.C.) Westside. Otto Stucki, district superintendent.

WEST TEXAS—Whitney, Tex. Lyle Eckley, district superintendent.

VITAL STATISTICS

DEATHS

MELVIN M. LINEMAN died Oct. 23 in Bradford, Pa. Funeral services were conducted by Rev. Jack Christner and Rev. Harold Marsh. He is survived by his wife, Hazel; two daughters; three sons; 10 grandchildren; one sister; and one brother.

MRS. MARY BETH ROBINETT, 44, died Sept. 6 in Ottawa, Ill. Funeral services were conducted by Rev. J. W. Silvers. Surviving are her husband, Edward; and two daughters, Mrs. Sheran Lanphier and Mrs. Patricia Alderson.

NEWS

OF RELIGION

MRS. ROSEMARY CAUDILL, 51, died Oct. 10 in Owosso, Mich. Memorial services were conducted in Corunna, Mich., and Lima, Ohio, by Rev. P. Doyle, Rev. L. Neff, and Dr. W. S. Deal. She is survived by her husband, Rev. Virgil; one son, Steve; and two daughters, Becki and Mrs. Sheryl Kruse.

MRS. LOTTIE K. FREDRICKSEN, 86, died Sept. 18 in Virginia Beach, Va. Services were conducted by Rev. C. Kirby. Interment was in Richmond, Va. She is survived by one son, Frank E.; one daughter, Mrs. Walter F. (Anna) Masters; five grandchildren; and three great-grandchildren.

MRS. ELIZA RUTTER, 89, died Aug. 14 in Joliet, Ill. Funeral services were conducted by Rev. James R. Blankenship. She is survived by five sons, George, Herbert, Clifford, Harold, and Virgil; and two daughters, Esther and Emma.

REV. STANLEY ZOOK, 73, died Oct. 10 in Hume, Mo., victim of a tractor accident. He and his wife, Dorris Lucille, were both ordained in 1942. They pastored in Missouri, Kansas, and Indiana. He is survived by one son, Harlan; one daughter, Mrs. Frank (Charlene) Jordano, Sr.; four grandchildren; two brothers; one sister, and one foster sister.

REV. MRS. DORRIS FLEMING ZOOK, 73, died Oct. 21 in Hume, Mo. She is survived by one daughter, Mrs. Frank (Charlene) Jordano, Sr.; one son; four grandchildren; two sisters; and one brother.

REV. CLARENCE HILERY MOSLEY, 57, died Oct. 27 in Odessa, Tex. He had served in the church for over 20 years. He is survived by his wife, ElWanda M.

MRS. WILMA STRAHL, 77, died Nov. 12 in Kankakee, Ill. Funeral services were conducted by Dr. Forrest Nash and Rev. D. Irwin. Survivors are her husband, Theodore; one son, John; three daughters, Mrs. Ruth Pfeffer, Mrs. Jean Goble, and Mrs. Clarice Brady; and eight grandchildren.

REV. JOHN B. BRANDT, 77, died May 22 in Hamburg, Ia. Funeral services were conducted by Rev. Irving Mitchell at Tabor, Ia. Surviving are his wife, Arleta; two daughters, Mary Freed and Lorraine Melton; four sons, Dellis, Paul, Merrill, and Eber; 17 grandchildren; and two great-grandchildren.

MRS. LILLIAN (HARM) FLEMING, 87, died Nov. 5 in Lancaster, Calif. She had been a missionary to China. Services were conducted by Rev. H. W. Beeson, Whittier, Calif. She is survived by her husband, Tom; and three stepchildren.

MRS. MARY LOUISE CRUMLEY, 47, died Oct. 30 in Indianapolis, Ind. Services were conducted by Rev. William Griffin and Rev. Elvin Powell. She is survived by her husband, Dr. Al; a son, Ronald; three daughters, Linda, Rebecca, and Joni; her mother; one sister; and three brothers.

BIRTHS

—to Conrad and Shirley (Klucas) Van Batavia, Verndale, Minn., a girl, Heather Lynn, Oct. 10.

—to Tim and Mary (Barlow) Asbill, Kansas City, Kans., a girl, Kari LeAnn, Nov. 3.

—to Rev. Orbin and Marsha (Goode) Crouch, Mystic, Ia., a boy, Jason Eugene, Nov. 9.

—to David A. and Stella (Taylor) Shattles, Ashland, Ky., a boy, Brent David, Aug. 10.

—to Donald and Evelyn (Tiner) Hedman, Pasadena, Calif., a boy, Aaron Matthew, Aug. 31.

—to Robert and Flora (Lowry) Belzer, Nampa, Idaho, a girl, Liza Renee, July 18.

—to Rev. Charles and Joy (Ross) Belzer, Kelliher, Minn., a boy, Andrew Arthur, Oct. 22.

—to Hoyt D. and Lois Roberts, Oakland, Calif., a boy, Steven Dean, Nov. 1.

MARRIAGE

Minnie Veyhl Dunn and John M. Eby, Sr. at Miami, Fla., July 24.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. George Coulter, Chairman; Eugene L. Stowe, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Charles H. Strickland.

MRS. OSWALD J. SMITH WENT TO BE WITH THE LORD November 1. She was born in Peterborough, Ontario, Canada, on March 13, 1890, and was educated in Peterborough and studied three years at Nyack Missionary Institute, Nyack, N.Y.

Mrs. Smith was trained as a deaconess in the Presbyterian Church of Canada and served in that capacity in the Dale Presbyterian Church, Toronto, Ontario, Canada. It was there that she met her husband, Dr. Oswald J. Smith. They were married on September 12, 1916. She served with her husband in the founding of the Alliance Tabernacle, Christie Street, Toronto, and assisted him also in the founding and growth of The People's Church, Toronto.

Mrs. Smith also travelled with Dr. Smith on nine world tours and also all over North America and the West Indies. She is survived by her husband; two sons, Dr. Glen G. Smith of Vancouver, British Columbia, and Dr. Paul B. Smith of Toronto; and a daughter, Hope Evangeline Lowry, also of Toronto; and by a sister, Ruth Billings, and a brother, Don Billings.

The funeral was held Friday, November 3, at one o'clock from The People's Church, Toronto, and was conducted by Dr. Robert Watt and associate ministers of The People's Church. □

PUEBLO OFFICER SAYS BIBLE AIDED IN SURVIVAL OF ORDEAL. A deep belief in God helped the ship's 82 crewmen survive their 11-month imprisonment in North Korea five years ago, the USS Pueblo's chief intelligence officer said in an interview in New Haven, Conn.

"Among our crew, God was very much alive," Commander Stephen R. Harris said. Harris, now with the Navy Department in the capital, said on the day the Pueblo's crew was seized January 23, 1968, his Bible was taken away from him "at the point of a bayonet."

The prisoners decided to make a Bible, "which was less than 100 percent successful." Snatches of hymns, elements of worship services, precious bits of Scripture were written on leftover scraps of paper. This unorthodox, but living, vital document, became known as the "Pueblo Bible."

"In our unchurched, unlearned way we turned to God as prayer groups and secret biblical discussions sprang up among those not in solitary confinement," he said.

Harris said when the Pueblo Bible was discovered he received a "new set of bruises." □

DRUG HABITS SEEN "INHERITED." Drug taking is a form of learned behavior handed down from parents to child, according to evidence produced during an extensive study of teen-age drug use.

The use of alcohol, tobacco, and other mood-changing drugs by parents may affect their children through an attitude favoring drug experimentation which they may unintentionally pass on to their offspring, a team of Canadian psychologists has found.

The American Psychological Association here reported that in a two-year study of drug use among 8,865 high school students in Toronto, the psychologists collected student responses indicating a positive link between parental drug use and the frequency and amount of drugs used by their children.

The research project was undertaken by the Alcoholism and Drug Addiction Research Foundation of Toronto to help behavioral scientists gain a better understanding of the underlying causes of drug abuse in order to combat it more effectively. □

CONGRESSIONAL DEFENSE AGAINST HOLOCAUST A-PREPARING. The 20-year-old mountain fortress built near Camp David for the U.S. President's safety in the event of nuclear attack is now out of date, congressmen believe, so steps are being taken to send the President aloft in an emergency.

Donald Larrabee, writing in the South Carolina *Greenville News*, said the Defense Department in the last decade has built a sizeable fleet of airborne command posts (42 aircraft in all) for the President and his top aides, "... all for the day when there might be no place to hide or maintain control from earth." □

the answer corner

Conducted by W. T. Purkiser, Editor

■ Is there a "Who's Who" so to speak of preachers of the past such as D. L. Moody and George Mueller of Bristol, England? We see many of these names in devotional books and other literature, but I would like to know of their backgrounds.

Not exactly a "Who's Who," but *Men and Women of Deep Piety*, by McLeister, gives brief biographies of 55 men and women who have been

outstanding in the Christian centuries—including the two men you name.

You can order the book from the Nazarene Publishing House, 512 pages, \$4.25 list.

■ Please tell me why the Nazarene church baptizes in the words Jesus used in Matthew 28:19 and not in the name of Jesus as directed in Acts 2:38?

Chiefly because Jesus commanded it: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

Those who make such a point of the phrase in Acts, "Be baptized every one of you in the name of Jesus

Christ," fail to recognize that Peter was not giving a formula of baptism.

The whole includes the part, and the part implies the whole. To baptize, as Jesus commanded, in the name of the Father, and of the Son, and of the Holy Ghost, is to baptize

in the name of Jesus Christ, because Christ is the Son.

So there is actually no contradiction whatever between the formula Jesus gave and the historical references in the Book of Acts to an essential part of that formula.

■ We have been having quite a discussion in our Sunday school class and would appreciate some answers with Scripture references to these questions: Where is the devil? When was the devil judged?

That's quite an order.

The devil is loose in the world. He goes "to and fro in the earth" (Job 1:7; 2:2). "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

Satan is a spirit and therefore not necessarily localized in space. But I do not believe he is omnipresent, as God is. He directs the activities of a host of demons who are his agents in

pursuing his evil ends.

Don't look for Satan to come wearing horns and a forked tail. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness" (II Corinthians 11:14-15).

The judgment of Satan and the spirit underworld of "principalities and powers" he rules has three stages:

1. When Satan and his host were cast out of heaven (Luke 10:17-18; II Peter 2:4; Jude 6).

2. When Christ died on Calvary and was raised from the dead by the power of God (John 12:31-33—note the "now"; Colossians 2:14-15).

3. Finally, Satan and company will be judged in connection with the judgment at the "great white throne" (Revelation 20:10-15).

■ As I was going through the Book of Acts outlining some points on sanctification, I came across the verses in 11:14 and 18 that seem to me to indicate one work of grace. Yet from all indications, Cornelius was already a Christian. What did Peter mean when he said, "Whereby thou and all thy house shall be saved"?

Admittedly, the case of Cornelius has some ambiguities about it. Yet, as you say, Cornelius certainly was not a typical unconverted person.

He was a devout man who feared God and prayed always (Acts 10:2); his prayers and good deeds had come up as a memorial before God (v. 5); he was accepted with God (v. 35) and he knew the gospel (v. 37), at least as far as it related to Christ's earthly ministry.

While Peter was still speaking, the Holy Spirit fell on the entire company. Reporting this, Peter identified

what happened to Cornelius with what happened to the disciples at Pentecost (11:15; 15:8-9).

Whatever might have been defective in Cornelius' religious experience before was certainly amended while he and his family listened to Peter as persons "present before God, to hear all things that are commanded thee of God" (10:33).

As to your specific question, you must remember that the New Testament uses the terms "saved" and "salvation" in a much broader sense

than as the equivalent of "converted" or "justified" or "regenerated."

Salvation in Scripture not only includes initial salvation (regeneration, Acts 16:31); it also includes full salvation (II Thessalonians 2:13) and final salvation (Romans 13:11; I Peter 1:5).

It is therefore quite proper to say we have been saved (Ephesians 2:8-9); we are being saved (I Corinthians 1:18, Greek); and we shall be saved (Acts 15:11; and again, Romans 13:11 and I Peter 1:5).



It proved to be quite a feat to put together a hot dog four-and-one-half feet long and weighing 29 pounds. The bun weighed 25 pounds and was five feet long.



The Lloyd Stilfield family from the Canaan Hill Church, Kansas City District, hosted exchange student Francisco De Assis Jerrasati Cysne from Fortaleza, Ceara, Brazil, in their home during a portion of 1972. Though it was his first experience to attend a Protestant church, Francisco attended faithfully. He made a picture presentation at one of the missionary services and shared firsthand facts about his country. Francisco returned to his home with an American Bible presented by the Canaan Hill Missionary Society and a cassette tape of his favorite song, "The King Is Coming," presented by his American family. Pictured left to right is Mr. Lloyd Stilfield, Francisco De Assis Jerrasati Cysne, Mrs. Nancy Stilfield, and Pastor Darrel Kroeze from the Canaan Hill church.

NOVELTY APPROACH TO EXCITING WEEK

"The world's largest hot dog" was served to 275 people at the Plymouth, Mich., church at the close of a special family-emphasis crusade. The idea was conceived by Bill Priest, a plant supervisor from HyGrade Ball Park Meats (who provided the giant hot dog) and Nelson Bradford, Sunday school superintendent. The local newspaper and U.P.I. carried the story of the "World's Largest Hot Dog."

Featured service guests for the week's emphasis were Mrs. Karen Jackman, Rev. and Mrs. Ronald Emptage, Mrs. Carolyn Lunn, Mrs. Gertrude Wheeler, and Rev. Patrick Hartley. Many new families were reached. B. Edwin McDonald is pastor. □

GUATEMALA-HONDURAS DISTRICT ASSEMBLY REPORT

The forty-ninth annual assembly of the Guatemala-Honduras District was held at San Miguel, Chicaj, B.V., Guatemala, November 7-9.

James Hudson, field superintendent reported the following:

Six new churches organized; 351 net gain in membership (present membership 3,656 not including probationers); 15 new licensed ministers.

Assembly voted to divide Guatemala into two districts in keeping with recommendations of the Department of World Missions and the Board of General Superintendents. The two new districts will be known as *Northeast Guatemala* and *Southwest Guatemala*, each having 11 provinces and each having a population of approximately 2,500,000.

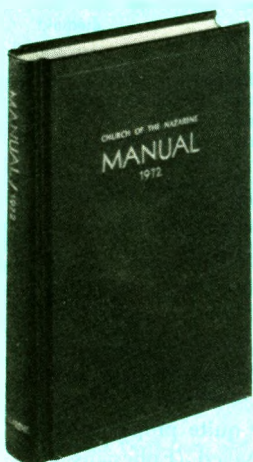
The Northeast District begins with 46 self-supporting churches and all local and district budgets paid by the Guatemalan church, thus making the Northeast District eligible, according to present missionary policy, to request regular district status in November, 1973.

Rev. Alfonso Barrientos V. was reelected to serve the fourth year as district superintendent. Rev. Barrientos will serve as district superintendent for the Northeast District.

The Southwest District begins as a pioneer missionary district with two self-supporting churches and three missions. This work will be under the direction of the missionary council.

The assembly approved of detailed plans for a year of evangelism, 1973, at the local, zone, and district level, geared toward church membership in the established churches and the planting of new churches in the major cities of Guatemala, especially on the Southwest District.

It was requested that the Republic of Honduras be made a separate district.—James Hudson, reporter. □



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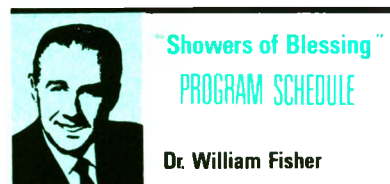
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PROGRAM SCHEDULE

Dr. William Fisher

Dec. 24: "Christmas Is a Love Story"

Dec. 31: "How to Handle the New Year"

ALABAMA CHURCH CELEBRATES GOLDEN ANNIVERSARY

Gadsden (Ala.) First Church recently celebrated its golden anniversary. Rev. H. H. Hooker, district superintendent when the church was organized in 1922, preached during the morning worship service.

The afternoon commemorative service included special singing, greetings from dignitaries, a memorial service, and a summary of the history of the church. Pastor Hylyard Irvin read greetings from President Nixon, Governor George Wallace, U.S. Senator Jim Allen, and others. District Superintendent Reeford Chaney extended greetings from the district.

The Davis family choir was a featured highlight with four generations of Nazarenes. This family was converted under Rev. H. H. Hooker's ministry when Mr. and Mrs. Jeff Davis and their six children lived next door to the church. Now all the children, grandchildren, and great-grandchildren are in the church performing a great ministry. □



The Davis family



K.C. FIRST PASTOR TO ENTER EVANGELISTIC FIELD

Dr. C. William Ellwanger has resigned as pastor of Kansas City First Church to enter the field of evangelism full time January, 1973.



C. William
Ellwanger

His pastoral ministry for the past 21 years includes pastorates at Roanoke (Va.) First Church; Ashland (Ky.) First Church; and for the past 11 years, pastor of Kansas City First Church.

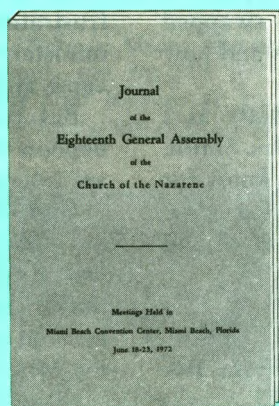
Prior to the pastoral ministry he served as an evangelist for nearly five years. He is presently building his slate for the coming year and may be contacted at 2020 W. 81st, Leawood, Kans. 66206 (phone: 913-381-3663). □

COULTER CONCLUDES BRAZIL ASSIGNMENT

General Superintendent George Coulter returned to Kansas City, December 18, following a trip to Brazil for an official assignment. He visited the churches in Rio de Janeiro, Belo Horizonte, Brasilia, and Sao Paulo.

Dr. Coulter also met with the missionary council, spoke at the graduation exercises of the Bible school, and conducted an ordination service in Campinas. □

The Gainesville (Fla.) University Church had its ground-breaking ceremony for a complete new sanctuary and educational facility, October 1. The new facility will be a fan-shaped sanctuary with a wraparound educational unit. It will be built of white split-faced block, and valued at \$250,000. The building committee pictured (l. to r.) are—Vernon Holliman, Jobe Acord, Ellis Blythe, Bruce Kirby, Rev. Bob Cook (former pastor), and the present pastor, Ralph L. Moulton.



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18th General Assembly

The official proceedings of the Eighteenth General Assembly, held in Miami Beach, Fla., June 18-23, 1972.

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**"BY ALL MEANS...
SAVE SOME"**

The Spread of the Gospel

MRS. MARTIN, the mother of one of our recent converts, was in the hospital. While there, she became acquainted with Mrs. Smith, from South Lake Tahoe.

After Mrs. Smith was released from the hospital, Mrs. Martin asked me to call on her.

I telephoned Mrs. Smith to get acquainted and set up an appointment. She was glad to hear from me and was eager to talk with me.

At the agreed time I approached Mrs. Smith's door, eager yet apprehensive. "Lord, lead. You know Mrs. Smith's spiritual need and readiness. Help me to relax in You and follow Your Spirit's leadings."

And He led. We chatted for a while and then the conversation turned to her recent hospitalization. From there we swapped comments about how short life is and how it should be lived.

Then as tactfully and prayerfully as I could be, I asked the question, "Mrs. Smith, if you were to die today, do you know for certain that you'd go to heaven?"

Tears flooded her eyes and the quiet, sad answer came: "No. No, I don't."

"Would you like to know?"

"Oh, yes, I would!"

I shared with her scriptures from Romans: 3:10; 3:23; 6:23; 5:8; 10:9-13.

"Does this make sense to you?"

"It certainly does!"

"Would you like to receive Jesus Christ as your personal Saviour and know that you are going to heaven?"

"I certainly would!"

After a fuller explanation of the meaning of repentance and Jesus' life in us and living for Him, I had Mrs. Smith pray after me, since she was a little shy to pray her own prayer.

When I prayed, "... and, Lord, forgive my sins," she prayed, eagerly and with joyous relief, "... and forgive *all* my sins."

Tears again filled her eyes but this time they were tears of joy and assurance, not tears of fear and doubt.

Since then Mrs. Smith has returned to the hospital and in the midst of a painful frustrating illness she has witnessed to and ministered to her various roommates who come and go while she remains.

But the story goes on—her niece and nephew-in-law have been to church. They are interested. God is moving in their lives.

How did it all begin? I'm not certain, but I did learn that some family members had prayed for years for Mrs. Smith. The prayer was answered, answered abundantly: God saved the Martins en route to saving Mrs. Smith.

—Randy Michael
South Lake Tahoe, Calif.

LEADING SUNDAY SCHOOLS—1972

Dr. Kenneth Rice, executive secretary, Department of Church Schools, has released a report listing Sunday schools reaching highest numerical standings for 1972. The report shows the 25 highest Sunday schools both in enrollment and attendance for the year.

Rice noted that last year Pasadena (Calif.) First Church moved beyond the 1,000 mark for the first time. This year Denver First Church has joined them. Last year was the first time in the history of the denomination that a school other than Bethany (Okla.) First Church had more than 1,000 in average attendance. The report follows:

25 Highest in Sunday School Attendance—1972

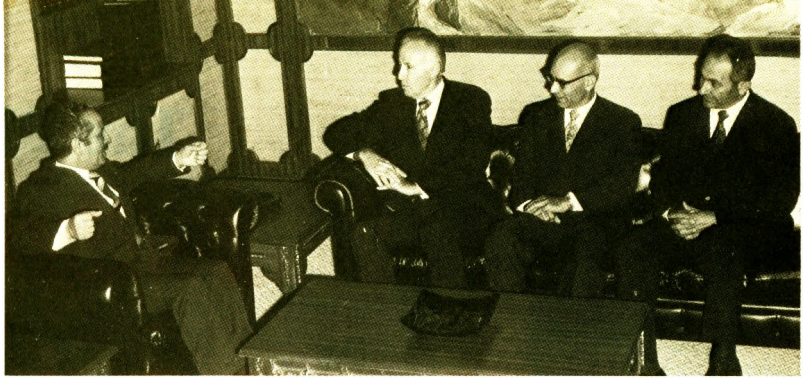
1. Bethany (Okla.) First	1,529
2. Denver First	1,150
3. Pasadena (Calif.) First	1,118
4. Long Beach (Calif.) First	904
5. Nashville First	860
6. Nampa (Idaho) College Church	788
7. Nampa (Idaho) First	709
8. Kankakee (Ill.) College Church	696
9. Portage (Ind.) First	654
10. Salem (Ore.) First	615
11. Midway City, Calif.	583
12. Wichita (Kans.) First	572
13. Pasadena (Calif.) Bresee	557
14. Seymour (Ind.) First	557
15. Kansas City (Mo.) First	553
16. Oklahoma City Lake View Park	537
17. Tidewater (Va.) Central	532
18. Colorado Springs Southgate	530
19. Portland (Ore.) First	516
20. Muncie (Ind.) Southside	484
21. South Charleston (W. Va.) First	477
22. Colorado Springs First	472
23. Indianapolis Westside	472
24. Eugene (Ore.) First	465
25. Oklahoma City Trinity	464

25 Highest in Sunday School 1972 Enrollment

1. Bethany (Okla.) First	2,320
2. Los Angeles North	2,223
3. Bethany (Okla.) Jernigan Memorial	2,098
4. Pasadena (Calif.) First	1,954
5. Denver First	1,624
6. Nampa (Idaho) First	1,570
7. Long Beach (Calif.) First	1,525
8. Nampa (Idaho) College Church	1,494
9. Portage (Ind.) First	1,455
10. Nashville First	1,375
11. Kankakee (Ill.) College Church	1,300
12. Salem (Ore.) First	1,274
13. Midway City, Calif.	1,270
14. Colorado Springs First	1,264
15. Canton (Ohio) First	1,228
16. Colorado Springs Southgate	1,205
17. Oklahoma City Trinity	1,186
18. Sterling (Ill.) First	1,178
19. Sapulpa, Okla.	1,155
20. Xenia, Ohio	1,112
21. Muncie (Ind.) Southside	1,110
22. Indianapolis West Side	1,108
23. St. Louis Ferguson	1,090
24. Ashland (Ky.) First	1,059
25. Eugene (Ore.) First	1,059

FISHERS VISIT TO JORDAN WIDELY PUBLICIZED

Recently Dr. and Mrs. C. William Fisher visited the Jordan-Holy Land District. They held evangelistic ser-



Left to right—H.E. Mr. Ahmed Lawzi, prime minister of Jordan, talks with Dr. C. W. Fisher, Rev. B. Najarian, and Mr. John Darakjian.

vices in Nazarene churches in Jordan and at the International Church of the Nazarene Center in Jerusalem. God blessed their ministry in music, song, and sermon.

While the Fishers were in Jordan, the Jordanian government gave the red carpet treatment all the way. Special interviews were arranged with the Chief Royal Chamberlain, the Prime Minister, the Minister of Foreign Affairs, the Minister of Information, and other important personalities.

Front-page coverage was given to the interviews in the local papers. The publicity reached the local television and radio media.

This was the first time that the Church of the Nazarene has received such publicity since it began work in Jordan in 1948.

Dr. and Mrs. William Fisher and Rev. and Mrs. Berge Najarian crossed into Jordan over the Allenby Bridge. This was the first time such an arrangement has been made possible for someone other than the missionaries to visit Jordan since the 1967 war.

Mr. John Darakjian, who has been a great help to Nazarene work in Jordan, was responsible for all the arrangements connected with the official visits. Because of the newspaper, television, and radio exposure, crowds at the services held by the Fishers in Jordan were exceptional and responsive.

Dr. C. William Fisher is radio speaker for the weekly Nazarene broadcast, "Showers of Blessing."—Reported by Berge Najarian, missionary, Jerusalem, Israel. □

FACULTY AND STAFF AWARDS PRESENTED AT ONC

Awards to outstanding faculty and staff members of Olivet Nazarene College, Kankakee, Ill., were presented by President Harold W. Reed at the 1972 president's dinner. Dr. Otho Jennings, chairman of the Division of Social Science, was recognized as the Outstanding Teacher of the Year. He has served in various teaching and administrative positions including president of a college.

Rev. Norman Moore, director of admissions, was awarded the Outstanding Staff Member of the Year title. Moore has served as pastor and

in other college administrative positions prior to his present assignment.

Honored for 49 years of service was retiring Dr. C. S. McClain. Mrs. Esther Roberts was recognized for 25 years of service.

For 20 years of service, the following were commended: Mrs. Harriett A. Demaray, Dr. Clarence Grothaus, and Dr. John Cotner.

Fifteen years of service were noted for Dr. David Beeman and Professor Gerald Greenlee.

Ten years of service were credited to Dr. Vernal Carmichael, Rev. Norman Moore, and Mr. George Allison.

Five-year service records were announced for the following: Rev. Mervyn Goins, Mr. Clifford Hayman, Rev. Clem Kruse, Professor Alfred Lilienthal, Rev. Louis McMahon, Mrs. Wilda Parcell, Mrs. Louise Pressley, Dr. Max Reams, Dr. Harry Westfall, Mrs. Frances Westfall, and Mr. Allan Wiens. □

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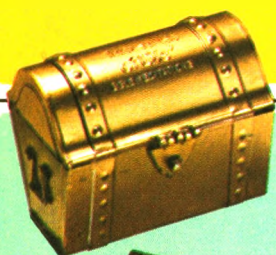
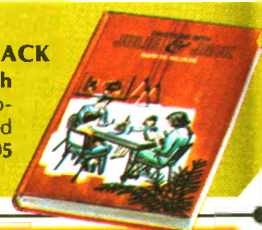
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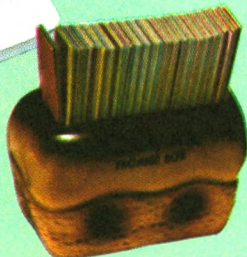
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